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CIRCULATION

AND

CHARACTER

OF

THE VOLUMES

OF THE

AMERICAN TRACT SOCIETY.

FOR THE SOCIETY'S COLPORTEURS.

PRINTED BY THE
AMERICAN TRACT SOCIETY.

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1

CIRCULATION
OF
THE VOLUMES
OF THE
AMERICAN TRACT SOCIETY.

AT the time of the formation of this Society, in 1825, the sale of standard, practical, evangelical works in our country was small, and their circulation quite limited. After the Society had issued about two hundred Tracts, attention was given, in 1827, to the publication of one or more volumes, as the providence of God might direct; and the way to issue the first was made clear by the donation of two hundred dollars each from four venerable men, the late Hon. Stephen Van Rensselaer, Col. Richard Varick, Col. Henry Rutgers, and Nicholas Brown, Esq., to stereotype and perpetuate Doddridge's *Rise and Progress*. The demand for this work, and its evident adaptation to be useful to the souls of men, led to the contribution of an equal sum to stereotype and perpetuate Baxter's *Saints' Rest*; then to the issuing of Pike's *Persuasives to Early Piety*, a duplicate cast of the stereotype plates of which was presented to the Society by an "English Bap-

tist;" then to the issuing of Bunyan's Pilgrim's Progress, and Baxter's Call to the Unconverted; and the addition, from year to year, of the various evangelical works now published by this institution.

The fact that the members of five evangelical denominations united in the Publishing Committee were equally cordial in adopting entire the three prominent works, Baxter's Saints' Rest, Bunyan's Pilgrim's Progress, and Doddridge's Rise and Progress, filled their hearts with gratitude to God, and seemed a new testimony that he had called them to unite in this service. In their Annual Report for 1830, they say,

"The Committee believe that a faithful and prayerful examination of the publications of the Society cannot fail to result in a firm conviction of the kindness and mercy to a lost world, of that dispensation of Providence which brought it into operation *in its present form*, and has united in it the hearts and efforts of so many devout friends of Zion from different evangelical denominations. The members of the Publishing Committee, though from as many different Christian denominations as there are members, are united, not speculatively only, but as the Committee believe in heart, in those great fundamental truths and doctrines of the Bible which the Society is engaged in diffusing. The unanimous desire of all is, that those truths may be circulated which God shall render effectual in breaking the stubborn hearts of men, and bringing them into a sweet allegiance to Jesus Christ. They wish to be the instruments of exterminating vice in all its hideous forms, and promoting a sound morality

throughout the community; but they hope to do this mainly by showing the ruin of man by sin, and the way of escape and salvation through the atoning blood of Christ and the converting and sanctifying influences of the Holy Spirit. They find in the constitution of the Society and of the Publishing Committee, no obstacle whatever to the inculcation, in their most impressive forms, of all those great soul-humbling and God-exalting truths which constitute the sum of the Gospel; and indeed, they know of no other publications in any language, exclusive of the Bible, in which these great truths are inculcated in a manner more forcible and heart-searching.

“The Committee have found, as they believe, in their own hearts, the blessedness of thus engaging with their fellow-laborers, of different names, in mutual endeavors to destroy the kingdom of Satan and advance the kingdom of Christ. They find another argument for such a union in the present state of our country, especially all those parts of it which are settled by emigrants from different religious denominations and different parts of the world. And in the cordial and general approbation of the publications of the Society, manifested by the evangelical community, and above all, in the tokens of the approbation of God in rendering them effectual in the conversion of souls to himself, the Committee find almost the only remaining evidence they could desire, that the seal of Heaven rests upon the Society, and that God has ordained it to be the means of unspeakable good.

“It is a delightful fact,” they add, “that as the institution is sustained by the united efforts of Christians of different names, so the accessions made to the church of Christ, by the divine blessing on its publications, are

through all the various evangelical denominations. The object of the Tract is to direct the sinner, not to one denomination of Christians or another, but to the Bible and the Saviour—to pluck his soul as a brand from the burning, and save him from the perdition of the ungodly. Churches who have done little in promotion of this Society, have received accessions through its instrumentality; and but for the fulfilment of the promise, that it is more blessed to give than to receive, may have been more richly blessed than many of those by whose alms and efforts the Society has been sustained.”

After five years’ additional experience of the divine blessing on their labors, they say again,

“While the Committee believe that the ready access gained to multitudes is occasioned in no small degree by the union in the Society of evangelical Christians of different denominations, they feel constrained to add their conviction, that this union, in the sight of God, precludes their publishing no great practical and fundamental truth of the Gospel. A few points pertaining to the ordinances and government of the church they agree to pass in silence; but in reference to the plan of salvation, and the way of the sinner’s acceptance with God, they are of one heart and mind. Man’s utter ruin by sin; the full salvation provided through the death and righteousness of Christ; the solemn obligation devolving on all immediately to accept of this salvation by repentance and faith in Him, as the first, great, and only duty in which the sinner can be acceptable to God, and that this is done solely through the renewing of the Holy Spirit, are truths which the Committee desire to urge with all the solemnity and force of which language is

susceptible, or which the minds of writers can conceive, or the human heart feel.

“Of this they believe many of the Society’s Tracts and volumes bear the surest confirmation. If the solemn appeals of Baxter and Alleine; of Doddridge, Flavel, Richmond, and Pike; of Edwards, Brainerd, Payson, and other American authors, living and dead, issued by the Society, are not of this description, the Committee look in vain to find such among all the writings of uninspired men.”

In May, 1833, or about five years after the stereotyping of Doddridge’s *Rise and Progress*, the total circulation of that work amounted to about 12,000, and of that and the other volumes then issued, to nearly 40,000 copies. The promise of usefulness from this department of benevolent exertion arrested the attention of intelligent Christians who were not immediately connected with the labors of the Society. They saw the hand of God in it; its adaptation permanently to bless the souls of men and advance the interests of the Redeemer’s kingdom; and in various ways encouraged the Society to proceed in its prosecution.

The Rev. Archibald Alexander, D. D., at this time cheered the Committee by communicating to them the following views of this subject.

“I rejoice to learn, that the Committee of the American Tract Society are turning their attention specially to the preparation and circulation of small bound volumes. These are as really *Tracts* (treatises) as any of the pam-

phlets or sheets which are sent forth from the institution. The Society's Tracts are now bound for such as prefer them in that form. And let other treatises be selected for publication, for which purpose there are many excellently adapted. I have attentively read over the list of books which the Committee have already put into circulation, and the selection meets with my cordial approbation. Works of a more evangelical and spiritual kind do not exist; and I am gratified to see that they are printed and bound in a neat and handsome style. I am deeply persuaded that great public benefit will arise from the appropriation of a portion of your funds in this way; and that the event will prove, that however expensive it may be in the commencement, it will be wise economy in the end. When I consider how many copies of 'Doddridge's Rise and Progress,' 'Baxter's Call to the Unconverted,' 'Alleine's Alarm,' 'Edwards on the Affections,' and such like works, will be circulated through the whole length and breadth of this land, I am filled with pleasing anticipations of the good which your Society will be the means of accomplishing.

"I do sincerely hope that the Committee will persevere in the prosecution of this object, and as their circumstances may permit, increase the number of their publications of this description. The success which has already attended your efforts in this way, is calculated to inspire you with confidence to go on in the name of the Lord."

Again he says, five years afterwards, "I reflect on no part of my life with more satisfaction than any little agency I have had in encouraging and promoting the Society's volume circulation. I do consider the success of this enterprise as intimately connected with the pros-

perity of vital Scriptural piety in our land ; not in any one church, but in all evangelical churches, and beyond them all by conveying a sound and practical knowledge of the Gospel to multitudes who enjoy no public means of grace, or have not attended on them. If I could do any thing more to urge on this blessed work which has been so auspiciously commenced, I would cordially lend my aid."

Again he says, under a later date, "The success of the volume circulation gladdens my heart every time I think of it ; and I sincerely wish that, instead of twenty volumes, you had a hundred in circulation."

In February, 1834, the Rev. William S. Plumer, D. D., then at Petersburg, Virginia, issued a circular letter to clergymen and laymen of different evangelical denominations, in the southern States, requesting an expression of their judgment of the desirableness of attempting to supply the families of those States with one or more of the Society's volumes. The replies to that circular (which are contained in the American Tract Magazine for July, 1834,) were unanimously expressive of a deep sense of the importance of the object.

In March of that year, a large meeting of clergymen and laymen was convened at Petersburg, Va., at which the Rev. George A. Baxter, D. D., presided, when it was unanimously resolved, "That the plan of enlarging the operations of the American Tract Society in the Southern country, by placing in each family one of the bound volumes of said Society, meets the cordial approbation of

this meeting, and is earnestly recommended to the adoption of the American Tract Society."

Among the deeply interesting facts and statements presented at that meeting, was the following narrative of

The Influence of Alleine's Alarm, related by the Rev. William Hill, D. D.

"I," said the venerable father, "have abundant cause for interest in this plan of circulating good and pious books. I lost my sainted mother when I was a youth, but not before the instructions which I received from her beloved lips had made a deep impression on my mind, an impression which I carried with me into a college (Hampden Sydney) where there was then *not one pious student*. There I often reflected, when surrounded with young men who scoffed at religion, upon the instructions of my mother; and my conscience was frequently sore distressed. I had no Bible, and dreaded getting one, lest it should be found in my possession. At last I could stand it no longer, and therefore requested a particular friend, a youth whose parents lived near, and who often went home, to ask his pious and excellent mother to send me some religious book. She sent me *Alleine's Alarm*, an old black book, which looked as if it might have been handled by successive generations for 100 years.

"When I got it I locked my room, and lay on my bed reading it, when a student knocked at the door. And although I gave him no answer, dreading to be found reading such a book, he continued to knock and beat the door until I had to open it. He came in, and seeing the book lying on the bed, he seized it, and examining its

title, said, 'Why, Hill, do you read such books?' I hesitated, but God enabled me to be decided, and to answer him boldly, but with much emotion, 'Yes, I do.' The young man said, with deep agitation, 'O, Hill, I envy you. You may obtain religion, but *I* never can. I came here a professor of religion, but, through fear, I dissembled, and have been carried along with the wicked, until I fear there is no hope for me.'

"He told me there were two others who, he believed, were somewhat serious. We agreed to take up the subject of religion in earnest, and seek it together. We invited the other two, and held a prayer-meeting in my room on the next Saturday afternoon. And O, what a prayer-meeting! We tried to pray, but such prayer I never heard the like of. We knew not how to pray, but tried to do it. It was the first prayer-meeting I had ever heard of. We tried to sing, but it was in a most suppressed manner, for we feared the other students. But they found it out, and gathered round the door, and made such a noise that some of the officers had to come and disperse them. And so serious was the disturbance that the President, the late excellent Rev. Dr. John Blair Smith, had to investigate the matter at prayers, that evening, in the prayer hall. When he demanded the reason of the riot, a ringleader in wickedness got up and stated, that it was occasioned by three or four of the boys holding a prayer-meeting, and they were determined to have no such doings there.

"The good President heard the statement with deep emotion, and looking at the youths charged with the sin of praying, with tears in his eyes he said, 'O, is there such a state of things in this college? Then God has

come near to us. My dear young friends, you shall be protected. You shall hold your next meeting in my parlor, and I will be one of your number.' Sure enough we had our next meeting in his parlor, and half the college were there. And there began a glorious revival of religion, which pervaded the college, and spread into the country around.

"Many of those students became ministers of the Gospel. The youth who brought me Alleine's Alarm from his mother, was my friend the Rev. Wm. Calhoun, still preaching in this State; and he who interrupted me in reading the work, is my venerable and worthy friend, the Rev. Dr. Blythe, now President of a college in Indiana. Another was Rev. Clement Read, of this State; and a fifth, the late Rev. Carey Allen, of Kentucky. Truly," said Dr. Hill, "I have good reason to feel a deep interest in the proposed work. May God grant it success!"

At a meeting of the Society's Executive Committee, to adopt the Annual Report for May, 1834, Dr. Plumer was present, and communicated the result of the correspondence and the meeting at Petersburg, above referred to; and at the anniversary the following preamble and resolution were offered by the Rev. James Milnor, D. D., chairman of the Committee, and unanimously adopted; viz.

"Communications having been received from highly respectable clergymen and laymen of different denominations, and some of this Society's important Auxiliaries, in the southern States, urging increased activity in circulating its publications, and giving assurance of their coöperation, should the Society endeavor to supply every

accessible family in those States with one or more of its bound volumes, which have been found peculiarly acceptable and useful, Therefore,

“Resolved, That this Society, without relaxing in any degree its efforts for pagan lands, and for other portions of our own country, do cordially respond to the call of our brethren in the southern States; and relying upon the blessing of God, and the zealous coöperation of the South, will endeavor, with the least possible delay, besides the continued circulation of Tracts, to place one or more of the Society’s bound volumes in every family willing to receive the same, in the States of Maryland, Virginia, North Carolina, South Carolina, Georgia, and the Territory of Florida.”

In the year ending May, 1835, the Executive Committee issued a circular letter to prominent clergymen and laymen in different parts of the United States, requesting an expression of their opinion on the subject of the general circulation of the Society’s volumes throughout the country; the replies to which circular (inserted in the Tract Magazine extra for August, 1835,) encouraged the Society unanimously to resolve, “That, in accordance with suggestions of Auxiliary Societies, public meetings, and respected individuals in various parts of the country, this Society will endeavor, as soon as practicable, *to supply with its standard evangelical volumes the entire accessible population of the United States.*”

From the replies to the circular letter just noticed, and other correspondence at the time, the following selections

are made, as containing thoughts of permanent, practical value, in the prosecution of this department of labor.

Hints on the Origin, Character, and Usefulness of the Society's Volumes. Furnished by a Clergyman.

“THEIR ORIGIN, at least in most cases, was remarkable. The Rise and Progress was the work of long labor, and was carefully reviewed and corrected by Watts and some of the best men of the day, before it was published. Both Baxter's Call and Saints' Rest were written ‘quite on the verge of heaven.’ At least two of these books were written, or much improved, in the cold dungeons prepared by bitter persecutors, who, like Paul's persecutors, knew not that thus they would furnish edification to the church in all coming ages.

“THE CHARACTER of the volumes themselves is excellent. On this subject I must refer you to Dr. Alexander's letter, and Dr. Porter's remarks on the character of the Saints' Rest, [see below,] Chalmers' Introductory Essay to the Call, and indeed the preface to almost every old edition of the works themselves.

“THE USEFULNESS of these works may be learned in part from their extensive circulation. In three years from the first publication of Alleine's Alarm, there were sold no less than seventy thousand copies. Baxter's Call has undoubtedly had a still more extended circulation, being translated into more languages. The Saints' Rest has also held on its steady course. The Pilgrim's Progress, and Rise and Progress, have not been a whit behind. I have thought that if pious men at the time when these books were written, and especially, if the authors

of them could have availed themselves of the agency of such an institution as the American Tract Society for giving them circulation, how they would have rejoiced in it. Of the pious Alleine, his biographer says, that ‘after he was unable to walk, he was carried to visit the schools, almshouses, and the godly poor, especially the widows; to whom he would give money, and with whom he would converse and pray, *buying quantities of catechisms and other small books to be distributed among them.*’ O for an army of *such* Tract distributors! Baxter was distinguished alike for his zeal in the work of preparing and distributing good books. He gave in one year a hundred pounds to buy Bibles for the poor.”

So large a portion of the churches, adds this clergyman, have been converted by *reading*, and it must supply to so great an extent the deficiency of the preached word, that it is a wonder more has not been done to circulate good books.

From the Preface to a new edition of Owen on Spiritual-mindedness, by Rev. E. Porter, D. D.

“In the little library of my father was Baxter’s *Saints’ Rest*, the reading of which, on account of its simplicity, its rhetorical vivacity, its Christian fervor and pungency, made an indelible impression on my mind. This impression probably had more efficacy in the formation of my subsequent intellectual and moral habits, than any other means, except parental influence. It is doubtless owing to these circumstances, in part, that I have always felt so high a regard for Baxter and his writings; and also that the period when he lived, especially as it is

described in his autobiography, [contained substantially in the Society's *Life of Baxter*,] has been more interesting to me than any other in the whole compass of history. But valuable as the *Saints' Rest* has been to me and to multitudes of others, its influence must have been very limited, had it remained in its original form, a quarto volume of more than 800 pages. For all the benefit of this work, readers in general have been indebted to Mr. Fawcett's abridgment."

Books the means of Baxter's Conversion.

He was awakened by reading Bunny's Resolutions, lent to his father by a poor man; Dr. Sibb's Bruised Reed, brought to his father's door by a pedlar, gave him a lively apprehension of the mystery of redemption; and a little piece of Perkins' work on Repentance, The Art of Living and Dying Well, and Government of the Tongue, lent him by a servant, were blessed in confirming his faith. "Thus," he says, "*without any means but books, was God pleased to resolve me for himself;*" and they were brought to him by a laborer, a pedlar, and his father's servant.

From the Rev. William Meade, D. D., Bishop of the Protestant Episcopal Church, Virginia.

"I have ever highly esteemed the American Tract Society, and wish well to all its enterprises, and hope that you may suggest an effectual method of increasing its good influence. As to all of those questions in your letter, touching the desirableness of circulating good books in the South, the great need of them, the benefits

of such benevolent efforts, but one answer can be given. Would to God such large Tracts could be showered down upon the South and West."

*From Rev. M. P. Parks, of the Methodist Episcopal Church,
Professor in Randolph Macon College, Va.*

"In regard to the publications of the American Tract Society, so far as I have had opportunity to become acquainted with them, I do most cordially approve of them, and consider them as eminently suited, by their circulation, to supply the lack of living teachers. If circulated, they cannot fail to be read; and when read, they will produce, probably, not much less frequently than the word preached, some saving impressions. What little experience I have had has convinced me that the pastor of a congregation can hardly avail himself of a more certain means of usefulness, than the *loaning* of useful books to the members of his congregation, or indeed placing them in their hands by any other means; and scarcely less happy results would follow the distribution of them by a judicious agent of the Tract Society. The immediate effect of reading such books would, in many cases, be the least benefit that would result: the *habit* of reading, the *method*, *industry*, *enlightened principle*, and active *benevolence*, which would, in many cases, be produced, should be taken into the account."

From Rev. J. B. Taylor, of the Baptist Church, Richmond, Va.

"I consider it an object of superlative importance to give free circulation to such books as have been pub-

lished by the American Tract Society. It is not only important that men be awakened to think of eternal things, but that their views of divine truth be intelligent and scriptural; and I know of no works so well fitted to inform, as well as to awaken, as those of the Society. The only question, then, which arises, is—Is the plan of universal distribution among our southern States practicable? *I believe it is.*”

From Rev. John H. Church, D. D., of the Congregational Church, New Hampshire.

“I feel much interested in the communication of your Executive Board, on circulating your standard volumes. It is a good, a noble design, to spread divine truth, by such means, through our whole land. I hope it will be executed with all practicable speed. Such volumes are exceedingly needed, and may be blessed to the salvation of many in the present and future generations. The progress of error must be checked by disseminating evangelical truth, and the method you have adopted is well fitted for this purpose. Only agents and means are now wanted to carry forward the work, and, by the blessing of Heaven, achieve immense good.”

From Rev. Alexander Proudfit, D. D., of the Associate Presbyterian Church, Salem, N. Y.

“Although ‘Baxter’s Rest’ has been familiar to me from my childhood, and probably several hundred copies of it have passed through my hands, yet I recently read every page of it with great delight, and I hope, with spiritual profit. I have procured, at different times, copies of

the 'Essays to do Good,' 'Doddridge's Rise,' Baxter's works, and 'Persuasives to Early Piety,' on purpose to loan among my people, particularly among the youth, and have found that they were read with great avidity, and, I trust, saving advantage. Indeed, my attention, for more than forty years, has been directed to the promotion of religion, by the distribution of Tracts and volumes on practical subjects, in our town and through the frontier settlements; and intelligence has been so frequently received of their happy results, both in the conversion of sinners and in refreshing and edifying the saint, that I will very cheerfully coöperate with your Society, as opportunity offers, in this labor of love."

*From Rev. James Richards, D. D., Theological Seminary,
Auburn, N. Y.*

"I highly approve of the project of publishing what you denominate *the Evangelical Family Library*. The selection you have made is excellent, and a wide diffusion of such writings as it contains, I should regard as peculiarly important at the present time. The public stand in need of something which is deeply practical, spiritual, and substantial; something which is safe and yet soul-stirring. Great as the march of mind is in these days, I doubt if any thing better could be done for the cause of sound piety than a republication and extensive circulation of the works you have named."

*From Rev. Archibald Alexander, D. D., Theological Seminary,
Princeton, N. J.*

"I have perused your circular, addressed to me, with

heartfelt satisfaction. I rejoice sincerely in the success with which you are enabled to prosecute the benevolent plan of supplying every family, in several of the southern states, with a copy of one or more of your bound volumes. I have no doubt but that the light of eternity will discover that this enterprise has been the means of bringing, through Christ, many sons and daughters to glory. As the destitute cannot be everywhere supplied with living preachers, let the pious dead be sent to speak to them 'all the words of this life.' Send Baxter, and Flavel, and Alleine, and Edwards, and Bunyan, to preach to them that Gospel by which they have long since been guided to heaven. And if every village and remote settlement had a faithful pastor, what better aid could they have than one of these precious volumes, in every family of their respective charges? The truth is, that such books do more good where the Gospel is preached, than where its sound is seldom heard; because there a taste for such reading has been generated. In every part of the country, therefore, these books will be found exceedingly useful; and there is no room to doubt that the effort should be extended *to every state and territory in the Union*. I do not, I confess, know of any means in our power by which *so much good* may immediately be effected; and as human life is short, and men are perishing for lack of knowledge, there should be *no delay* nor procrastination of this work. Let it be urged forward with a zeal and energy proportioned to the magnitude of the interests at stake. Let agents be found running in all directions bearing in their hands these books, which explain the true and only method of salvation.

“The work which you propose is great, and no one can

tell how long it may take to accomplish it. Exert all your energy, but guard against a collapse of zeal.”

*From Rev. Joel Parker, D. D., of the Presbyterian Church,
Philadelphia.*

“Without doubt a general circulation of these books would accomplish great good, and for the following reasons: 1. The books themselves are of a character which commends them to all who are friendly to vital godliness. 2. They would place the means of grace, to a considerable extent, in thousands of families, who probably will not enjoy a preached Gospel in the lifetime of this generation.”

*From the Hon. Benjamin F. Butler, Attorney-General of
the United States.*

“The volumes published by the Society comprise such works as Baxter’s Saints’ Rest, Bunyan’s Pilgrim’s Progress, Doddridge’s Rise and Progress, the mere titles of which, as enumerated in the last annual report, will be sufficient to satisfy the Christian community of their sterling value.

“The whole collection can be furnished by the Society at an average cost of about thirty cents per volume; and it may be safely affirmed that it is impossible to diffuse, in any other way, so much important instruction at so cheap a rate. To say that the supplying of every American family with one or more of the bound volumes issued by your Society would subserve the interests of *piety*, is only to assert what most persons at all acquainted with their contents will readily admit; and if the diffusion of an in-

telligent Christian faith, and the exemplary practice of Christian virtue, be calculated to promote the happiness of individuals, and of society at large, as is generally allowed to be the case, then it is not less certain that *true patriotism* is equally interested in this benevolent effort."

From Rev. William S. Plumer, D. D., of the Presbyterian Church, Baltimore.

"Your favor was received with emotions of humiliating gratitude. It affected me as the near approach of the wagons from Egypt affected Jacob. My spirit revived. I fell on my knees and gave thanks, with tears of joy, to the Father of mercies. I thought of the saying of one, to whom, under God, I am much indebted: 'We are bound to thank God always for you, brethren, as it is meet, because your faith groweth exceedingly, and the charity of every one of you all aboundeth.'

"I believe that the whole matter is *from God*; and that your Committee *cannot innocently hold back* from the great enterprise you are contemplating. My reasons are the following:

"1. The *conversion and growth in grace of souls* in this land does much depend on an extensive distribution of *such* books as those you circulate.

"2. There is *no other institution* in this land whose object it is to furnish religious family libraries.

"3. Even if private capitalists should furnish the books for the market, it would be at such *prices* as the poor can ill afford to pay. *You* have the means of doing the work cheaply. You have also a good reputation for economy and efficiency.

“4. Appointed, in God’s providence, the almoners of a nation’s bounty for a great work, and bound continually to beckon on the hosts of God to glorious war, you may not innocently give a reluctant assent to any plan that appears wise and efficient. Indeed, if you would escape guilt, you must be diligent in devising methods of enlisting the whole nation in this and such like good works. You must *lead on* public opinion.

“5. If you do not practise thus, I believe God will lay your Society aside as a worn-out and useless engine, and will raise up another instrumentality that will be more efficient. Please to read Esther 4 : 14.

“6. The *effect of these books*, if widely circulated, will be most *salutary* on the people. Many of them, such as Edwards on the Affections, and the Life of Brainerd, will arouse from carnal security old professors. Many of them will give strength and stability to the Christian character of young converts, and especially to such as have a feeble ministry, or a state of things tending to extravagance. Alleine’s Alarm, Pilgrim’s Progress, and Edwards on the Affections have great excellency in this respect. Infidels, who can be induced to read Keith on Prophecy, will at least respect the claims of Christianity; and if they will read half of your publications, they will find the burning words in their consciences. Again, people who cannot read will, by receiving such a book, or such books, have the desire of learning to read wakened up in their hearts. Thus, also, many parents will be reminded of the importance of having their children taught to read. Many who cannot read, will yet be directly benefited by the books. Two sisters received a copy of Alleine’s Alarm—neither of them could read—they carried it to a neighbor

and he read it in their hearing—they were impressed, and soon both were hopefully brought into the marvellous light of the Gospel. Again, many proud and haughty scorers who attend no place of worship, will yet buy and read these books; and many who will not encourage their families to go to church, will buy such books for them, and encourage the reading of them. I could recite some affecting incidents under this head. I will just say, that a man and his wife, who seldom, if ever, went to any church, were *thus* lead to a prayer-meeting held by a distributor on the Sabbath, after he had given them a book—then to church—then to a hope of salvation. An infidel of wealth, who discourages the attendance of his family at church, and whose house the agent feared to approach, bought several volumes, saying he was willing his family should *read* on the subject of religion. Again, the effect of these books has been felt in tippling-houses, and such like places. A keeper of a grog-shop spent three days reading these books. Again, the sick and the afflicted will thus be visited and cheered. Our great Naval Hospital, at Norfolk, is an instance on a large scale. Thousands of such occur. In fine, good must result, or evil be prevented, wherever these books are read. .

“7. Preachers, seeing their people becoming a reading people, will perceive the importance of giving themselves to closer study, that they may be able to give sound and copious instruction. Thus the character of the ministry will be elevated.

“8. In many cases these books will be carried to school and used as school-books. One man who opposed this work of love is a school-teacher, many of whose pupils are reading, in the hearing of the whole school, these

very books, instead of ordinary school-books. The children generally are pleased with the neatness of the volumes, not less, perhaps, than with what one called 'the pretty reading' in the book. Thus our schools will be improved in moral character.

"9. This enterprise, more than almost any other, will *unite good men of different denominations*. Pious members of the society of Friends, zealous and humble members of the Protestant Episcopal, Regular Baptist, Protestant Methodist, and Presbyterian churches, are almost invariably warm and useful friends; and many, very many, of our dear brethren of the Methodist Episcopal church are not a whit behind their neighbors. Now, how important to keep all good men working together as much as possible in these days of division and coldness of love.

"10. These books will *never lose their power* until they lose their existence. The famous copy of Alleine's Alarm, of which you have heard so much as being the means of a revival in two colleges and many congregations in Virginia, in the days of the Rev. John Blair Smith, was still in use a few years ago, and when read in the presence of a young lady, made her cry aloud for mercy, and soon she thought she found Christ. The famous copy of Flavel's Sermons, of which I told you last spring, is still in existence, and has been the means of converting a poor wicked sinner, who is now a valuable minister of the Gospel in the Methodist Episcopal church.

"11. The *reflex influence* of the enterprise on the religious character of the voluntary distributors will be, in almost every instance, admirable. I know no instance to the contrary of this remark, and I know some very striking instances of spiritual improvement from this cause.

We may confidently expect to see thus raised up a harvest of working, enterprising men. This, in its ultimate results, will be a very important benefit.

“12. Lastly, this enterprise, boldly carried on, will, more than any one thing I now think of, cause your Society to be generally regarded as one of the grand and commanding institutions of this great and growing country. Every family in the nation will thus become acquainted with you, and feel your good and kindly influences in their own happy little circles; and thus you will remove the vulgar prejudice that Tract operations are penny matters; and having so many and so warm friends, you can go on to assist in filling the *world* with the knowledge of God.

“It may be *difficult to get the money*, but a difficulty is not an impossibility. It will not be half so difficult to get *all* the money necessary, as it is for *one* rich man to enter heaven. See Matt. 19:24. And shall not rich men *try* to go to heaven? And shall not you *try* to get this money?

“And now, ‘What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brother’s heart faint as well as his heart.’ Deut. 20:8.”

About the time the above correspondence was received, the Baptist General Convention, at their Triennial meeting in Richmond, Va., unanimously adopted the following minute, viz.

“Whereas, the American Tract Society are engaged in placing one or more of their bound volumes in every family willing to receive them, within the southern states;

and whereas this Society is contemplating the extension of this work throughout the United States ; therefore

“ *Resolved*, That this Convention approve of these operations of the American Tract Society, and warmly commend them to the prayers and active support of all the friends of the Redeemer.”

We here insert the following from an Address of Rev. Leonard Bacon, D. D., of the Congregational Church, New Haven, Conn., before the Society, May, 1841.

“ He should like to see two catalogues published by the Society.

“ 1. A catalogue of *subjects* of the volumes, that would show their interesting *variety* and adaptation to all the varying states of mind. There were such books as Jenyns, Leslie, Lyttelton, Bogue, and Morison, to meet and refute the infidel. There is a large class of books like Baxter’s ‘Call,’ and Alleine’s ‘Alarm,’ to awaken the thoughtless. There are books of Pike, and others, to guide the inquiring ; others, in large variety, to instruct and establish the Christian ; and others still, like the Mother and Child at Home, and the series of Scripture Biography and other Christian Memoirs, to bless the domestic circle, and teach by example the path of the righteous. What must be the effect of scattering annually hundreds of thousands of volumes such as these through the community. Why, it was enough to move old Roger Williams from his grave, to hear that 10,000 such books had been placed in Rhode Island the last year !

“ 2. A *chronological* catalogue. Who *are the men* that are thus installed as teachers in all our families, and when

did they live? It is a striking fact that *the earliest* publications suited to the practical purposes of the Society, are the productions of men who were cotemporary with the settlement of this country. Baxter's *Saints' Rest* was the first written of the series. Let us call up *Baxter*, and imagine him as he was, thin and spare, looking in upon this assembly. He sees us planning to scatter his 'Call' and 'Saints' Rest,' which were translated into many of the languages of the earth while he lived, through a country of boundless extent, having scarce a name when he went to glory. He lived long enough to know that his 'Call to the Unconverted' was the second book ever printed in this country, translated by Eliot into the language of the Massachusetts Indians—Eliot's Indian Bible being the first; and he heard before he departed, that an Indian chief, who was converted by a blessing on that book, died in the faith while reading its pages.

"Bunyan was next, of the same class with Flavel and the noble men who were imprisoned for their non-conformity and strict adherence to the truth. And who was *Bunyan*? He was the man who has written the only allegorical poem which has been acceptable alike to the common people and to minds of the highest cultivation. He was one of the men who raised the storm that shook the world, and brought down religion for the people—the whole people. The devil outwitted himself, says Baxter, when he shut 2,000 ministers out of the pulpit, and put many of them in prison; for when they could no longer preach, they would write books for the people, and thus undermine his kingdom. And that wonderful vision which Bunyan saw, brighter than any other but that seen by him of Patmos, though Bunyan saw not what we now do—

shall be the wonder and delight of lisping infancy, and the joy of hoary age, till the 'pilgrims' all reach the celestial city.

"Passing over a century, we come down to the days of Doddridge and Edwards, Whitefield and Wesley, known as the great revival, and we find the choice productions of their giant minds; and still another generation, and we reach *Wilberforce*, that illustrious morning-star of a new day to England. How much does England and the world owe to him. Single out the cotemporaries of Chatham and Pitt whose fame is most exalted, and the name of Wilberforce will eclipse them all. His *Practical View* was the occasion of the commencement of a revival of evangelical piety in England; and though written for the titled and the learned, it is widely known and justly prized here, where titles are unknown, and where all are sovereigns.

"Next we come to *Pearce*, with whom commenced the efforts of that era of modern missions, when Carey preached his memorable sermon, "Attempt great things, expect great things." And in a later age we have a constellation of holy men, Buchanan, Martyn, Payson, Krummacher, Nevins, and others of different nations and communions, all bringing their large minds and warm hearts in contact with the people.

"It is the productions of such minds that we are scattering far and wide over this land. They are too precious to be given away; we *sell* them at their cost. When the effort was made last autumn at New Haven, which resulted in the circulation of 4,000 volumes, I remarked to my people that I expected it would result in their becoming a more reading people, a better instructed and

indoctrinated people than ever before, and that I anticipated a large blessing on the community. We have begun to receive the fulfilment of that expectation. Among other instrumentalities, this has been highly efficient, under the Divine blessing, in bringing hundreds in that community into a hopeful connection with Christ, and now with his church."

In the summer of 1834, Mr. SEELY WOOD, who was then contemplating preparation for the ministry, was led to devote himself to this department of the Society's labors. He soon perceived the desirableness of supplying families, not with one volume only, but with a library of good books; and of securing, where practicable, a public presentation of the character and value of the volumes, by which method not only were the people prepared to welcome and purchase them, but intelligent members of the churches were often induced voluntarily to give their coöperation with the agent, in visiting and supplying the whole congregation. In May, 1837, he presented the following sketch of the way in which he had been led, and the success graciously granted to his efforts.

"In first engaging in this work, I was led by 'a way that I knew not;' and a kind and merciful Providence has attended all its progress. My father having, from want of health, resigned the pastoral charge, obtained a box of the volumes of the American Tract Society to circulate, and being unable to prosecute the sales alone, I accompanied him; and we actually spent *six weeks* in making sales to the value of \$80, nearly one-half being

purchased by clergymen for their own use and for Sunday-school libraries. These circumstances led me to a solemn perusal of many of the volumes, and to feel deeply the importance of their more general circulation. I obtained a new supply, requested clergymen to give public notice of my object, and prosecuted the sales for three months, receiving only a compensation sufficient to meet my travelling expenses.

“In compliance with a request from the Society, I then accepted an agency for nine counties, a field afterwards increased to twenty-five counties, and for the first eight months pursued the same method as last mentioned, circulating books to the value of some hundreds of dollars.

“Still I perceived that the process was slow; that the mass of the population were not reached; and felt that some plan must be devised for *arousing the attention of the whole community*; for *presenting the bearings of the enterprise* on the moral condition of undying millions; and for extending its blessings, as far as I should proceed, to *every accessible family*.

“Necessity was laid upon me, and I requested the privilege of addressing the people on the Sabbath and other suitable occasions, on the influence of the PRESS—its power and danger as wielded by the enemies of God—the adaptation of the Society’s volumes to meet the wants of the community—their influence, under the Divine blessing, in forming the character of the young, establishing believers, and leading sinners to repentance and faith in Christ. I endeavored not only to gain the confidence of the people of God in the enterprise, but to enlist their *personal, voluntary services in carrying the messages of grace to every family*, and offering the word of

salvation to every individual. I acknowledge with gratitude that the privilege of publicly presenting the object has, with a single exception, in every case been granted.

“At the first meeting where the object was presented, *ten individuals*, with no compensation but the pleasure of doing good, pledged themselves to go, and, by personal visitation, explain the nature and importance of the object to every family in the town, offering the volumes at their doors, at the same prices as at the Society’s Depository. The result was, that in one week 500 volumes, value \$125, were circulated among all ranks and classes of the people. Many who feared not God, and who would not have procured such volumes at a bookstore, or at the hand of a stranger, when they saw their friends and neighbors, for the simple purpose of doing good, presenting the *Rise and Progress of Religion in the Soul*, the *Call to the Unconverted*, *Alleine’s Alarm*, and kindred works, purchased them to no inconsiderable amount.

“Having pursued this method for two years, with far greater success than I at first anticipated, I submit it, with its results and bearings upon all classes of the community, to the consideration, not of the Society only, but of every friend of virtue and morality and the vital interests of the church of Christ. By this means there were circulated, in the second year of my agency, ending May, 1836, with some assistance from my father, 20,000 volumes; and during the past year, with the aid of one associate, Mr. S. S. WHITE, for nine months, of another, Mr. ISAAC SWIFT, for six months, and the coöperation of 1,000 voluntary distributors, more than 140 towns have been visited, and 43,500 volumes sold, amounting to \$10,800 43.”

At this time, Mr. Wood and Mr. White, at the request of the Committee, transferred their efficient services to the western states, where a wide, and to a great extent, unoccupied field, presented itself before them.

The volume circulation was also energetically prosecuted, as had been proposed, by the Virginia Tract Society, and in other parts of the southern states; the American Tract Society at Boston, and other branches and auxiliaries, gave a vigorous coöperation; clergymen and others voluntarily engaged in supplying their own congregations, among whom a clergyman of the Reformed Dutch Church, in Columbia county, N. Y., circulated 1,300 volumes; six agents, including those above-named, devoted themselves wholly to this service; and in the year ending May, 1837, upwards of 230,000 volumes were circulated, a result which had doubtless been facilitated by uniting fifteen of the standard volumes in an "Evangelical Family Library."

In February, 1836, an effort was commenced to obtain funds for the exclusive object of providing a stock of books in the Depository, which resulted in securing upwards of \$36,000 for that purpose. "These subscriptions were made for the express object of furnishing the Society with a stock of stereotype plates and volumes, *to be sold at such prices that the Society's means should neither be increased nor diminished by the preparation and issuing of all that are sold, and at the same prices in all parts of the country.* The work thus assumes wholly a

benevolent character; and as such the friends of God and man are induced voluntarily to enlist in it, giving it their efficient coöperation as a means of advancing the cause and kingdom of Christ; while the mass of the people are far more ready to purchase when the books are issued and brought to their doors solely for their own benefit, irrespective of all motives of pecuniary emolument."

The number of books circulated by the Society's agents and the voluntary coöperation of Christians, also led the Committee at this time to change their mode of procedure in respect to *copy-right volumes*, for several of which they had paid a given sum on each copy circulated. They say, "The rights of authors to the fair mercantile value of their productions, it would be absurd to question; as it would be to deny that, among the volumes held by copy-right, are some of those best adapted for usefulness in the Society's channels of circulation. The fact, however, that the extent of the Society's volume circulation depends in a great measure upon the *voluntary efforts of Christians*, and the exertions of agents supported by the Society, irrespective of the merits of each particular volume, led the Committee to propose to all the proprietors of the copy-rights of volumes circulated by the Society, to receive outright a specific sum as compensation for permission to the Society to circulate such volumes indefinitely, the proprietors reserving the right of issuing the same at pleasure in any and all other channels. In accordance with these principles, the Society purchased the copy-rights of all the works for

which they had arranged to pay a premium on each copy issued."

Previous to the close of the year 1837, the Rev. R. S. Cook, the failure of whose voice for a time, had caused him to suspend his stated ministrations in Berkshire county, Mass., providentially called at the Tract House to obtain volumes for his own use. The thought there occurred to him, that through these volumes he might still preach to his people, and likewise return to neighboring congregations the kindness which their pastors were conferring by occasionally supplying his pulpit. In prosecuting these efforts, he soon perceived that the Society's volume circulation was a means admirably adapted for usefulness; he was cheered with the coöperation of ministerial brethren and Christians, and pursued the work till most of the county was supplied; in reference to which he says, in his report presented November 1, 1838,

"I cannot but believe that the Lord has employed this instrumentality in effecting more good, present and ultimate, than all my labors as a pastor could have accomplished. It is not too much to say, that most of the precious revivals enjoyed in that county, during the last winter, were *greatly promoted* by the influence of this enterprise on distributors and readers, attended with the Holy Spirit. I have heard of many cases of hopeful conversion by this means, and know of at least three instances where God has evidently blessed volumes which I have given to these who might have perished without them. The amount circulated in the county, including

more than 100 libraries, is nearly 7,000 volumes, in value about one thousand seven hundred dollars."

Mr. Cook soon entered on his duties as General Agent of the Society for the volume circulation. In June, 1838, he presented the object in *the city of Hartford, Conn.*, and the results of the effort were reported as follows :

"The effort was commenced with trembling, and I trust, in reliance on God. It cannot be looked upon now but with rejoicings by every friend of Christ and the truth. I want your help to praise God for his smiles upon this enterprise, and the rich blessing extended, through it, to this noble city.

"The object was presented before the several congregations of the city, and followed by a union meeting of great interest in the Centre church. The next morning about *sixty* voluntary distributors entered upon the work simultaneously, in the different sections of the town, and have been faithful and untiring in their efforts to do good to souls. It would have gladdened your heart to see the tearful and flashing eye, or heard the subdued and solemn voice, as one and another related the incidents of their self-denying service, and expressed their interest in this work as connected with the eternal destinies of immortal beings. I know of no exception to the remark, that the distributors are decidedly quickened and profited by their engagement in this good cause.

"I have only time to communicate the fact, that in Hartford—a town better supplied with religious reading, perhaps, than any other of its population in the country—*about 4,000 volumes have been sold, including 120 sets of the Evangelical Family Library, in value about \$1,200.*

“The question is now settled as to the *adaptation of the volume enterprise to the wants of cities*, and the *practicability* of carrying out the scheme for the supply of a large population as well as a limited one. The success of this effort is vastly important in this view, as well as its immediate and incalculable importance to this community. I know not what should hinder an immediate enlargement of your operations in this department, so as to embrace the *whole* country. It is needed everywhere ; it is everywhere practicable. The blessings of a thoroughly biblical literature may and will be enjoyed everywhere, if you will but spread yourselves over the land, bearing Gospel truth, and scattering the blessings of a Gospel salvation.”

In the following month, Mr. Cook made a similar effort in *Providence, R. I.*, of which he said,

“I know it will rejoice your hearts to learn that the Lord has blessed the efforts for the volume circulation in this city. It was found here, as elsewhere, that the mass of the people were uninformed of the character of the enterprise for the supply of religious reading for the whole community. So far as the public could be reached from the pulpit, they were apprised of the nature of the enterprise, and prepared to welcome the self-denying laborers who should devote themselves to the work of supplying the city with a sanctified literature. Several churches of the Episcopal, Baptist, Congregational, and Free Will Baptist denominations, were addressed separately, while a more full commendation of the object was given at a union meeting, by pastors of churches in the city, and other distinguished clergymen.

“About *eighty voluntary distributors*, of all professions and employments, engaged personally in the distribution of volumes in their several districts, with various zeal, and of course with different success. Had *all* entered upon the work with the noble views entertained by some of its importance and power, the circulation would have been without precedent, and an amount of present and ultimate good accomplished, which no mind can conceive. Those who imagine that work so simple can be done by *any body*, mistake greatly the nature of the enterprise, and the nature of mankind. Multitudes will receive from the hands of a respected friend or neighbor, whose station and character is a sufficient guarantee for its purity, a volume or library which may be the means of salvation to whole households, while the application of a stranger might be immediately rejected.

“I was never more impressed with the importance of having enlisted in this work men of experience, and character, and devoted piety; nor have I ever been so much delighted and encouraged as with the cordial co-operation of some of this class in this city. One individual, whose generous and enlightened devotion to this cause will be remembered with gratitude by others than your correspondent, sold nearly 400 volumes, including 17 sets of the Library, value \$135. A brother of the Baptist church has already circulated volumes to the value of \$75. Another of the Episcopal church about \$60. A young lady of the Free Will Baptist church—herself converted by the Divine blessing on the reading of Baxter’s Call—about \$70. A brother of the same denomination, about \$100. The rector of Grace church addressed his people twice on the subject, and secured

17 distributers, who supplied an entire ward. The result is a circulation of about 5,000 *VOLUMES*, including 160 *sets of the Library*, value about \$1,400.

“The *grand results* in souls converted, and saints quickened, we shall not see until the books are opened, and we stand together in judgment. O that the Spirit of truth might descend and quicken the seed thus sown, causing it to spring up and bear abundant fruit, to the glory of his grace.”

Mr. Cook proceeded to the South for the winter months, visiting some of the principal towns.

“On arriving at *Savannah*, in December,” he says, “I found that the Lord had ordered all things well for this undertaking; and kind, hospitable friends were raised up in every instance as they were needed. The pastors of the churches welcomed me and my cause with open arms. The bearings of the enterprise were explained from the different pulpits, and a sufficient number of efficient, noble-minded distributers, enlisted at once, and cordially, in the effort to carry the volumes to every family. The chief, and almost the *only difficulty*, was removed in a day. The question of the practicability of securing suitable persons for *distributers* at the South, was the one which caused most anxiety, and that question is *settled*.”

“More than thirty gentlemen, in *Savannah* alone, shared in the self-denial and blessedness of this engagement, and with an intelligent, principled zeal, which I do not remember to have seen equalled in my experience in this enterprise. The circulation amounted to *more than thirty-five hundred volumes*, including 150 Libraries of 15 volumes each, value, in all, more than \$1,300.

“What a noble *commencement* of the great work of blessing the South with a sanctified literature; to be efficiently and perseveringly followed up, I trust, until this most interesting region shall be made to rejoice in the possession of the Gospel in the powerful form in which it is preached by Baxter and Doddridge, and those who, like them, have written, not for the North or the South, for this denomination or that, but for Christ and the world.”

He proceeded to visit *Augusta, Geo.*, with similar cheering results, 3,000 volumes having been sold, in value about \$1,200; and having visited numerous other places, he returned to enter on the duties of a Corresponding Secretary of the Society, with special reference to the department of the circulation of the Society's publications in connection with personal effort for the souls of men.

In the following winter he visited *Charleston, S. C.*, where a public union-meeting was held, followed by a large meeting of distributors to arrange for the circulation, who, after five days met again, when it appeared that nearly six thousand volumes, including about 200 Libraries, had been circulated. At the close of the effort, he says,

“One distributor sold more than thirty Libraries and other volumes, amounting to more than \$200. Another circulated more than \$200. A clergyman of the Episcopal Church more than \$130. The preacher of the Protestant Methodist Church, about \$80. Others in amounts from \$50 to \$150. A gentleman of the Baptist Church purchased for distribution, Apprentices' Library,

etc., more than \$150 worth of volumes, besides a liberal donation for foreign distribution. The Orphan Asylum, Workhouse, Jail, Marine Hospital, etc., were supplied gratuitously by direction of the mayor of the city. Large numbers of the volumes, and in many instances entire libraries, were joyfully purchased by the colored population, or given to them by the distributors and others.

“A general seriousness was manifest in the different congregations, and in most some hopeful conversions are occurring. I cannot but hope that in Charleston, as at Savannah, where the effort was so much blessed a year since, the dews which are now softly distilling may be speedily followed by copious showers of grace, and that thousands will rejoice in eternity that *nearly 10,000 volumes, including about 400 Libraries, value more than \$3,000, were circulated in Charleston.* In addition to this sum, about \$700 were received in donations, chiefly for foreign distribution. Brother CURTIS, General Agent for the South, coöperated with me during a part of this effort, and its large success is not a little owing to his faithful and self-denying exertions.”

At a subsequent period he visited New Haven, Conn., where about 4,000 volumes were circulated, value about \$1,400; the city of Boston, where not far from 10,000 volumes were circulated to the value of more than \$3,500; and numerous other places, with like cheering results.

In May, 1841, with the voluntary coöperation of probably not far from 20,000 Christians, about 1,800,000 volumes had been circulated, including about 200,000

by Mr. Wood and his associates in the western states. But the appalling fact pressed on the hearts of those more actively engaged in the prosecution of the enterprise, that in the old, and especially in the more recently settled states, the circulation had been effected mainly among the members of churches and well organized congregations ; while the most destitute population, North, South, East, and West, were still unsupplied. Mr. Wood estimated that, even in the counties and neighborhoods *which had been visited in the western states, not more than one-sixth* of the families had been supplied, even with a single volume ; and it was evident that the great mass of our more destitute population had not been reached. The anxious and prayerful attention of the Committee and officers of the Society and Mr. Wood, devoted to the question *how this large and comparatively neglected population should be supplied*, led the Committee to authorize the expenditure in the western states, in the year then ensuing, so far as should be found necessary, of the sum of \$2,500, in supporting a class of agents to labor in the most destitute portion of those states, and the further sum of \$2,500 in grants of books to families destitute of books, who should be unable to purchase, while it was hoped that similar efforts for the destitute would be made in other parts of the country. In these efforts commenced THE COLPORTEUR SYSTEM, which is now blessing the families of our land, by bearing the Society's volumes to their doors and commending them to their acceptance, with kind and prayerful efforts for their best, their eternal welfare.

CHARACTER
OF
THE VOLUMES
OF THE
AMERICAN TRACT SOCIETY.

ALL these works have been selected and prepared by an able, evangelical Committee, for the sole purpose of promoting the best interests of the community; and in their high, evangelical character, spiritual power, and practical worth—in exhibiting “Christ and him crucified,” as our only hope, through faith in Him and the renewing of the Holy Spirit, they are not excelled by any similar collection in any language. The most watchful parent, who may be unable to examine all the works provided for his children, may supply them with every book the Society has issued, not only with safety to their best and eternal interests, but with hope, in answer to prayer, of the richest spiritual blessings.

Much pains has been taken to secure the best editions of these works, which are printed entire, except as announced in the beginning of the volume, where valuable hints will often be found as to the history and character of the respective works.

STANDARD SPIRITUAL WORKS

OF THE SEVENTEENTH CENTURY.

The two thousand Non-conformists, who by one act of tyranny, in 1662, were ejected from the exercise of their ministry, included many intellectual and moral giants. In the providence of God a generation of men were then raised up in England, who in the highest and noblest traits of character have rarely been equalled in any age or country, and among them were our pilgrim fathers. These Non-conformists were struggling as pastors, at fearful odds, against the prevailing formalism, and the spirit of this world in high places; and the act which closed their mouths, shut up a fire in their bones, which poured itself out in works of unequalled power. Had they not been pastors and accustomed to deal with sinners, they could not have written with such practical adaptation to the wants of men. Had they continued in the undisturbed exercise of their ministry, they would have still preached the truth, but would never have thus embodied it on the printed page to bless the church and the world in all coming time. See Rev. Dr. William R. Williams' article on the character of the Society's publications, in the proceedings of the public deliberative meeting of the Board and friends of the institution.

"They speak," says Thomas Erskine in his preface to the *Saints' Rest*, "with the solemn dignity of martyrs. They seem to feel the importance of their theme, and the perpetual presence of Him who is the great subject of it. There are only two things which they seem to consider as realities—the favor of God, and the enmity of God—and only two parties in the universe to choose between—

the party of God, and the party of his adversaries. They stood in the midst of the tempestuous ocean, secure on the Rock of ages; and as they uttered to those around them their invitations, or remonstrances, or consolations, they thought not of the tastes, but of the necessities of men—they thought only of the difference between being lost and being saved, and they cried aloud and spared not. These are the great men of England. They were indeed a noble army; they were born from above, to be the combatants for truth; they were placed in the gap, and they held their ground, or fell at their posts. In this army Baxter was a standard-bearer. His mind is inexhaustible, and vigorous, and vivacious, to an extraordinary degree. He seizes irresistibly on the attention, and carries it along with him. He brings his reader directly face to face with death, and judgment, and eternity; and compels him to look upon them and converse with them."

Baxter, Bunyan, Flavel, Alleine, and Owen, whose works are so prominent among the Society's publications, all suffered as Non-conformists; and Bishops Hall and Hopkins, and Archbishop Leighton, were men of the same age, and of a kindred spirit.

BAXTER'S SAINTS' REST.

Published in 18mo, and also in 12mo, large type, for the aged.

Baxter, who died in 1691, wrote this, his *first* work, in circumstances which give to it uncommon interest. He was withdrawn from his public labors—away from home—without books, except a Bible and concordance—with an illness from which he never expected to recover—indeed under sentence of death from his physicians. Very

soon, as he supposed, to enter upon the heavenly rest, he commenced, and after much toil and effort, completed the work, which deserves a place by the side of the Bible, and in the library of every Christian. It richly deserves an *annual* reading. It is admirably calculated, if heeded, to prepare us to live well and to die well. No Christian should be without it; no Christian should be ignorant of its valuable instructions.

“The writing of it,” he said, “has benefited me more than all the studies of my life.” The latter chapters of it he used often to re-peruse for the benefit of his own soul.

The late Rev. Dr. Wilson, of Philadelphia, when he had retired from the city to die, was found with the Bible and the Saints’ Rest on his table, the latter of which, next to the former, he said he found the sweetest and most profitable companion, as he was drawing near the rest of heaven. Eminent Christians in England have borne a similar testimony.

On its being placed simultaneously in every family in a large town, the pastor said its influence was very perceptible, like a gentle outpouring of the Holy Spirit.

It has been translated into many languages, and blessed to multitudes in every age, and will doubtless continue to be read and blessed down to the day of millennial glory. Printed 120,000.

When ADAM CLARKE, author of the celebrated Commentary on the Bible, was a boy, a pious woman in Coleraine, Ireland, lent him two books—an abridgment of Baxter’s Saints’ Rest, and the life of Brainerd. To these two books he ascribes, under God, the formation of his Christian and ministerial character.

The Rev. E. F. H——, of New York city, states that,

having retired to his chamber after a solemn conversation with Harlan Page, at the close of the evening, he took up *Baxter's Saints' Rest*, when his eye fell on a passage like this: "God has signed and sealed his covenant—it only remains for you to add your name." The Holy Spirit, he trusts, applied the truth to his heart, and that moment he found peace with God.

BAXTER'S CALL TO THE UNCONVERTED.

Baxter wrote this book, he says, feeling that vehement persuasions were more likely to benefit the ungodly, than directions only. About 20,000 copies were circulated the first year; it was soon translated into French and German, and into Indian by Eliot. Baxter was informed of almost whole households, and in one instance of *six brothers*, hopefully converted by it. It has continued to be read and blessed in every age. In powerful revivals of religion it is sought with eagerness, and seems to be a voice speaking directly from the eternal world. See advertisement prefixed to the volume. Printed 250,000.

A friend in Virginia offering Baxter's Call to two grown daughters, in the absence of their parents, found that they could not read. He still insisted on their accepting it. They did so; and scarcely was the distributor out of sight, when they called on an aged Methodist in the neighborhood, told him of the strange visitor and his surprising kindness, and begged him to read to them the book. He had not read three pages, when one of them, in tears, stopped him, and begged him to pray. The other wept. They read and prayed alternately. Truth reached their consciences—they trembled—repented, and were converted. By and by the parents returned. They had the same blessed book read to them, and

they too were brought to rejoice in hope of the glory of God. Here were four souls saved in one house by means of Baxter's Call. *Sixteen* other cases of conversion have occurred in the same county by the same means.

Mr. S. Wood states that a man when a youth found *two leaves* of Baxter's Call, and became so much interested in them, that he searched several libraries for the book, and finally sent to New York for a copy, which he obtained and read. It was instrumental of his conversion, and he is now an eminent minister of the Gospel.

Said a man near seventy years of age, "I once lived where the society was good—too good for me. I wanted to get away from it. Accordingly I moved to ———, *the worst place that I could hear of*, where I might practice all manner of wickedness without restraint. While thus revelling in sensuality, *Baxter's Call fell into my hands*. I took it up, with one of Ballou's works, for I was a Universalist, to compare each with the Bible: I saw the fallacy of the latter; was powerfully impressed with the truth as it appeared in the former; was brought, as I humbly trust, to the foot of the cross, and to accept of the offers of mercy, as they are freely made in the Gospel, to the chief of sinners."

A wealthy infidel, in Vermont, was induced to purchase Baxter's Call. He read it, gave up his infidelity, and was anxiously inquiring after truth, much troubled in spirit. He came and said, "Give to every one of my neighbors a copy of that book, where you find unbelievers, and *I will pay for them*. Do what you can for the salvation of their souls, *if mine is lost*; for I have been the means of leading many to embrace this doctrine, which I fear will prove their ruin."

Mr. S. Wells says, "I sent twelve Baxter's Call to a high-school near the Hermitage. The Rev. Mr. R——— distributed them among the scholars. So great was the interest in reading them, that one of the young men committed one

of the chapters and delivered it as an address. In a revival, which occurred some three months afterwards, five out of the twenty-three who were subjects of the work acknowledged Baxter as the instrument. In some five or six schools about Nashville, Baxter's Call has been, during the last summer, introduced as a reading-book. Much good, I trust, has been done in this way. The cheapness of this and the other publications has induced many to introduce them as *school-books*."

BAXTER'S DYING THOUGHTS.

This book was written about 40 years after the Saints' Rest, and breathes the same spirit. It shows what it is "to depart and be with Christ," and why this is "far better" than to remain here. It is not a book of ecstasies, but presents a calm and scriptural view of what every Christian should aspire after, and by the grace of God may attain. It is, in a word, the simple unfolding of Baxter's heart in reference to his own approaching change, and is adapted to the wants of all, both old and young.

FLAVEL'S FOUNTAIN OF LIFE.—FLAVEL'S METHOD OF GRACE.

These two great works are intimately connected, the first showing Redemption *provided*; the other, Redemption *applied* by the Holy Spirit to the souls of men. Together they form a system of practical theology, full of "Christ and him crucified" and rich in Bible truth, of inestimable worth to the humble and prayerful reader. While Flavel, who died in 1691, the same year with Baxter, is as rich in doctrinal truth as any writer of his age, he perhaps excels all in a spiritual unction and tenderness, that wins

its way to the heart, and as it were constrains the sinner to be reconciled to God.

THE FOUNTAIN OF LIFE, or *Display of Christ in his Essential and Mediatorial Glory*, presents CHRIST as he was with the Father, in the ages of eternity ; the covenant of Redemption ; his consecration to the office of Mediator ; the nature of his Mediation ; the fulfilment of his offices as Prophet, Priest, and King ; his humiliation in his incarnation and life ; the preparatives for his death, in his prayer for his people, institution of the Supper, agony in the garden, the treason of Judas, and his trial and condemnation ; the nature of his death, its solitariness, patience, etc. ; his seven last sayings on the cross, " Father, forgive them," " Behold thy mother," " To-day shalt thou be with me," etc., " My God," etc., " I thirst," " It is finished," " Father, into thy hands," etc. ; his funeral, resurrection, ascension, session at the right hand of God, and advent to judgment. Probably no other treatise extant exhibits so full and clear a doctrinal view of the great work of Redemption, combined with such melting tenderness, breathing from the author's full soul in almost every page, and adapted to enlighten and refresh the spirit in the great vital points of *salvation by atoning blood*.

The Hon. Theodore Frelinghuysen writes, " I have just read with deep interest, and, I trust, some profit, *The Fountain of Life*, by Flavel, as republished by your Society ; and I regard it among the richest offerings that you have made to the Christian public. The wonderful scheme of redemption, from its beginning in the councils of Infinite Love, through all its eventful passages, to the finished work and triumphant accomplishment, when our Saviour ascended to his Father, is here

portrayed by a pen that glows with the richest conceptions and best sympathies of ripe and sanctified experience. Flavel, if ever man did, wrote from the heart. To the mind that is afflicted by painful doubts, this volume will prove a healing balm, as it opens the broad foundations and the immeasurable heights and depths of the love of God in Christ. And there is another class who should prize it—the men of considerate and serious reflection, who often feel that all is not right or safe; to whom the question sometimes comes with thrilling power, ‘How shall man be just with God?’ they should study this Fountain of Life, and learn the soul-comforting solution, in the sufferings and death of the Son of God. May it be as life from the dead to many such.”

A female teacher says, “I never read any work which so interested my feelings, and at the same time so much affected my heart. At the end of every chapter I have felt ‘in a strait betwixt two,’ whether to go on to the next chapter, or to re-peruse the other immediately, and thus give myself an opportunity of deriving still greater benefit from it. I love your Society better than ever for giving *me*—for giving the world—such a book, and my prayer and confidence is, that you will not lose your reward.”

THE METHOD OF GRACE is a sequel to the Fountain of Life; showing the method by which the Redemption, purchased by Christ, is applied to men in the work of the Holy Spirit in the heart; or how Christ is “of God made unto us wisdom, and righteousness, and sanctification, and redemption”—the act of faith “by which we effectually apply Christ to our own souls,” and the believer’s union and fellowship with Him. It largely presses the invitation, “Come unto me,” under the heads of the endearing “titles” by which Christ is presented to us in the Scriptures, and the unspeakable “benefits” we re-

ceive from Him. It explains the nature of true conviction for sin, being "slain by the law," and "taught of God." It presents the discriminating evidences of union with Christ, in the indwelling of the Spirit, becoming a new creature, the mortification of sin, and the imitation of Christ; and closes in bewailing the unbelief, sin, and blindness, that bind the soul in a state of spiritual death.

FLAVEL ON KEEPING THE HEART.

Showing the nature, and the necessity of this duty as essential to secure the ends of our being; and aiding us to keep the heart, when in prosperity and in adversity, in Zion's troubles, in public danger, in duties, in want, trials and temptation, in spiritual darkness and sufferings, in sickness and in death. The author will be found to have explored the avenues and windings of the human heart, and to have here embodied a manual of Christian counsel, worthy of constant perusal. Printed 80,000.

Rev. Mr. N——, of B——, stated to his people, that when a young man, a copy of *Flavel on Keeping the Heart* fell into his hands. His eye rested on a leaf on which it was stated that this book was the means of the conversion of a confirmed infidel, during the lifetime of its author. The reflection instantly suggested itself to him, "If one sinner has been converted by that book, why may I not hope to be?" He read it attentively, and it was blessed of the Spirit to his conversion. He urged every member of his congregation to read that book. He added, that he had been too much in the habit of *reading professionally*, that is, with a view to present preparation for the pulpit; and too little with a view to his own spiritual profit. "But," said he, "my views are changed. For the last two weeks *I have been bathing my soul in the 'Fountain of*

Life, and I intend to read all of those old practical writers. Henceforth, I mean to preach more in their spirit—making ‘Christ and him crucified,’ my constant theme.”

FLAVEL'S TOUCHSTONE OF SINCERITY.

The author, with tenderness and a keen spiritual discernment, points out the danger of mistake as to our Christian character, “Thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked;” exhibiting the nature of true holiness; and showing how we may try ourselves: the different effects upon true Christians and impenitent sinners, of prosperity and adversity; of a sense of indwelling sin; of obligation to duty; of sufferings for the sake of Christ; with various other helps to discover whether in sincerity and in truth we are the followers of Him, and may hope, “through faith and patience,” to “inherit the promises.” Printed 70,000.

BUNYAN'S PILGRIM'S PROGRESS.

Published in 18mo, and also in 12mo, large type, with beautiful illustrations.

The Christian experience of Bunyan, who died in 1688 just before Baxter and Flavel, as related in his “Grace Abounding to the Chief of Sinners” which is prefixed to the Society's larger edition of the Pilgrim's Progress, was one of the most striking that is known. A long time he was plunged in the depths of despair; and his gracious deliverance, with the persecutions he suffered for Christ including his twelve years' imprisonment, and his pro-

found study of the Bible and his own heart, rendered him, under the teaching of the Spirit, a prince of practical theology.

His great work, the *Pilgrim's Progress*, was planned with masterly skill, to be, as an allegorical narrative, so entertaining that the heedless youth is attracted to it; while yet it so illustrates the windings of the human heart, and the ways of God in bringing sinners to himself, that the Christian pilgrim finds here his own history, in all the dangers, temptations, sins, falls and rising again, struggles and conquests of the spiritual life.

“Within the confines of a jail he was able so to delineate the Christian's course, with its various difficulties, perils, and conflicts, that scarcely any thing seems to have escaped his notice. The most accurate observer will hardly find one character, either good or bad, or one fatal delusion, or injurious mistake, which is not essentially pointed out in the *Pilgrim's Progress*. The book suits all the various descriptions of persons who profess godliness; and relates the experience, temptations, conflicts, supports, and consolations of Christians in our own times, as exactly as if it had been penned for their own immediate benefit.”

The child may read it with intense interest for the story, perhaps reluctantly perceiving its relation to spiritual things; and when inquiring the way of life he will read it again, as clearly pointing him to Christ; and as he advances in the Christian course he will read it again, to learn the Christian warfare; and even to old age he will delight in it more and more, as enlightening his path, and conducting him to the heavenly Jerusalem.

Poets and literary men, able theologians, enlightened

Christians, and humble cottagers unite in admiration of this work. The celebrated Dr. Johnson said of it, that it was the only work he ever read which he thought too short.

The poet Coleridge says, "This wonderful work is one of the few books which may be read over repeatedly at different times, and each time with new and different pleasure. I read it once as a theologian—and let me assure you, that there is great theological acumen in the work—once with devotional feelings, and once as a poet. I know of no book—the Bible excepted, as above all comparison—which I, according to my judgment and experience, should so safely recommend as teaching and enforcing the whole saving truth according to the mind of the Spirit, as the Pilgrim's Progress. It is, in my conviction, incomparably the best *summa theologiæ evangelicæ*, (summary of evangelical religion,) ever produced by a writer not miraculously inspired." Printed 110,000.

ALLEINE'S ALARM TO THE UNCONVERTED.

This wonderful book, next to Baxter's Call, has probably been more blessed than any other of its kind in arousing the attention of the careless, and bringing men to Christ. All that is said above of the soul-stirring power of Baxter in seizing the attention and setting before dying men heaven and hell, with the motives to secure the one and shun the other, is true of Alleine, who died at the early age of thirty-five, in 1668. With great earnestness and tender entreaty he shows what true conversion is, detecting mistakes respecting it; the necessity of conversion; the marks and the miseries of the unconverted.

with clear and invaluable directions, and overwhelming motives to urge dying men to make their peace with God. Baxter honored this work by writing an admirable preface to it: in three years from its first publication no less than 75,000 copies were sold; it has been issued in multiplied editions, and never was more prized, or more useful, than at the present hour. See the testimony of Rev. Dr. Hill to its usefulness in Hampden Sydney College, and other testimonies to its worth, pages 10 and 23 above. Printed 125,000.

When Rev. Mr. Deruelle presented a clergyman Alleine's *Alarm*, he replied, "That is the book that alarmed *me*. If I have ever been useful in the world, under God, it is attributable to that little book." He has been in the ministry about thirty-five years, and one of the most worthy and successful ministers west of the mountains.

Mr. Swift states that a clergyman testified from his pulpit, that while in college, the reading of *Alleine's Alarm* was apparently, in the hands of the Holy Spirit, the instrument of his conversion. And said he to the dear people of his charge, "Had it not been for the reading of that little work, I probably should not have had the privilege of standing before you as I do this day, and of breaking to you the bread of life."

A merchant with whom some books were left by Mr. White said, "I had in my employ a man who was a *thorough infidel*, and so active in diffusing his sentiments that I knew not but it was my duty to turn him away. One day, as he came into my store, I took up *Alleine's Alarm*, and asked if he would read it on condition of my presenting it to him. He agreed to do so; and the first Sabbath in February read the book. On Monday evening he came into my counting-room, and when I inquired how he liked the book, he immediately burst into tears, unable longer to conceal his emotion. After

he became more composed, he went on to relate the exercises of his mind. He requested me to pray for him; and like them of old, 'chose' that very night 'whom he would serve;' and now he gives the most decided evidence of piety."

After an address in a Methodist church in Massachusetts, the minister, Rev. Mr. C——, said, "he owed it to the blessing of God on Alleine's Alarm, that he was brought to submit to God."

Rev. L. A. Alderson writes, "One young lady was enabled to trust in the Saviour, while reading the following lines in Alleine's Alarm: 'Here,' saith the convinced sinner, 'I will venture, and if I perish, I perish; if I die, I will die here; but, Lord, suffer me not to perish under the eye of thy mercy.' A young man while under conviction derived much benefit from the same book. He was enabled to see his character set forth in a much clearer light, and to feel more deeply the need of a Saviour. He is a young man of intelligence, and is now looking forward to the ministry."

OWEN ON THE FORGIVENESS OF SIN, OR PSALM 130.

This, by many sound, practical divines, has been considered the best of the works of Dr. Owen, who died eight years before Baxter, in 1683. Those familiar with the Psalm on which it is founded, "Out of the depths have I cried unto thee, O Lord—If thou shouldest mark iniquities, O Lord, who shall stand? *But there is forgiveness with thee*—My soul waiteth for the Lord," etc., will easily discover in it the great outlines of the whole system of salvation by Christ, and can well suppose that, as Owen expended upon it the full energies of his powerful mind and heart, under the guidance of the Spirit, it con-

tains exhaustless mines of divine truth; tracing out the lurking-places and windings of sin in the human heart; the hinderances to the saving acceptance of mercy; and exhibiting the superabounding grace of God, rich, full, and unfailing, evermore tendered to our acceptance, and which still remains rich and free, however blind, dark, and reluctant our hearts may be. "There are no depths of darkness, doubt, and trial, which the author does not seem to have explored; none for which he does not show the most rich provision; no false refuge against which he does not guard. Indeed, there is not perhaps in the language a work which more assuredly carries the humble and prayerful reader through all spiritual difficulties, and guides his feet to the rock whence they can never be moved. It is good to be brought into immediate contact with the warm, glowing heart of Owen. Every spiritual reader will bless God that he was enabled thus to write. We hope that thousands will drink at this fountain and live for ever."

BP. HOPKINS ON THE TEN COMMANDMENTS.

The Rt. Rev. Ezekiel Hopkins, D. D., author of this work, who died in London, in 1690, was cotemporary with Baxter, Bunyan, and Flavel, and drank deeply of their spirit. A distinguished divine, after carefully examining all the treatises on the Commandments within his reach, stated that the principal ideas contained in the whole are found condensed in this work of Hopkins. There is an originality, distinctness, and energy of thought, in a bold and forcible style; a view of the Ten Commandments as comprehending the whole moral

law of God; a discussion of the principles for rightly understanding them; and then a discussion of each command in its various relations to the divine requisitions and human duty, which render the work one of great value. The discussions of the first, fourth, and fifth commands, especially, present a very full and comprehensive view of the great practical subjects which they embrace.

BP. HALL'S SCRIPTURE HISTORY.

The author of these "Contemplations on the Historical Passages of the Old and New Testaments," who wrote somewhat earlier than Baxter, has been admired for his terse, powerful illustrations of Bible truth. In 1618, he was one of four deputed by the Church of England to attend the Synod of Dort, and he died in 1656. These illustrations of the historical parts of the Bible combine, with much originality, sprightliness, and force of thought, an unction and power of evangelical truth, which has made it a favorite with pious and discriminating minds. The work embraces 103 articles, commencing with the Creation, Paradise, Cain and Abel, Noah, Abraham, etc., and ending with our Saviour's Crucifixion, Resurrection, and Ascension. It is throughout characterized by a buoyancy and fascination of style, and sprightliness and originality of thought, that interests the reader of every age, and fixes the barbed arrows of truth deep in the heart, ere the more heedless reader is aware that it contained any message particularly adapted to himself.

STANDARD SPIRITUAL WORKS

OF THE EIGHTEENTH AND THE PRESENT CENTURIES.

DODDRIDGE'S RISE AND PROGRESS.

Dr. Doddridge, who died in 1751, had the counsel and prayers of Dr. Watts and other eminent Christians in the writing and revision of this work, which, his biographer well says, "is indeed a body of practical divinity and Christian experience, and contains, as it were, the substance of all his preaching." It was designed to show "the rise and the progress" of the work of divine grace in the soul of man, from the first awakening of the careless sinner to conviction of sin, a sense of just condemnation, and of the need of mercy in Christ and the assistance of the Spirit, and the beholding of Christ by faith and self-dedication to Him; with directions for the Christian life, in prosperity and in adversity; warnings against temptations and spiritual decays; helps to growth in grace, joy in God, active usefulness, and preparation for death and the judgment. The work was written under a deep sense of the responsibility assumed in thus attempting to guide sinners to Christ; every line was carefully weighed; and though the author cautions against the idea that the Spirit's operation is similar in all cases, yet very many, in the serious and prayerful reading of this book, have found their hearts accompanying the author in the several stages of the work, and have been brought to the saving knowledge of Christ.

Of the works issued by the Society, the Annual Reports contain more testimonies to the blessing of God on this

than on any other, except it be the Call to the Unconverted. Those testimonies fill many pages, and are most cheering. Printed 110,000.

The Rev. Dr. M'Cartee says, "I well remember when two young lawyers, both far from God and engaged in the pursuit of the luxuries and wealth of this world, met in the city of New York, when, as one took some legal documents from his pocket, the other, to his surprise, discovered among them *The Rise and Progress of Religion in the Soul*. Nor was the surprise of the first any the less, when he discovered lying on the table, at the hand of his fellow, *Baxter's Saints' Rest*. Each appeared at first confused and ashamed at the discovery, for they had not yet learned to glory in the cross. But a few moments, however, had elapsed, when they mutually found that the attention of each had been powerfully arrested by those volumes, and that each was deeply anxious for the salvation of his soul. Together they sought the Lord; and agonizing to enter into the kingdom, they both, at about the same time, were enabled to hope in the mercy of Jesus Christ for eternal life. One of them, having fought the fight and kept the faith, has long since gone upward—the other still lives to proclaim to dying sinners, in his native city, salvation through the blood and righteousness of the blessed Redeemer."

Another clergyman said publicly, "Had it not been for *Doddridge's Rise and Progress*, I should have been, to all human view, a lawyer. My father had made arrangements for my studying law, when that book was put into my hands, and was instrumental, as I trust, in my conversion."

This work, taken from the bookcase by a young man in New Hampshire, was blessed to his conversion, which was followed by the conversion of three brothers, and more than twenty souls in the neighborhood.

A young man in C——, N. Y., was requested to read a portion of this work publicly in a prayer-meeting. He consented—began to read—his heart was touched—he resolved not to betray his emotions—he proceeded—but at length melted into tears, and was obliged to stop and cry for mercy. The leader of the meeting offered prayer for him, and that very night witnessed his surrender to God. He is now a faithful, laborious clergyman ; and from that hour a work of grace commenced in the neighborhood, in which 20 souls were hopefully born again.

A young lady at the South, who promised to read the Rise and Progress, became deeply interested, and followed the writer with little opposition till she came to the 17th, which is styled “the self-dedication chapter.” While transcribing this chapter, as the author advises, to make it her own act, she hesitated, but soon resolved to give up *all* for Christ, and united with the church.

A clergyman of Virginia says, that in the winter of 1828, *five* individuals, to whom this book was lent by a school-teacher, were all brought to renounce the world and profess their faith in Christ.

The superintendent of a Sabbath-school in Providence, R. I., who presented a copy to each of *ten* young ladies, obtained satisfactory evidence, that, in connection with other means, it was blessed in leading them *all* to the Saviour.

The librarian of a college at the West, during a revival of religion, remarked that this work was apparently the means of spiritual good to every inquirer who gave it a serious perusal.

The Rev. Dr. John H. Rice sent a copy of this work to a sick lady. It became the means of the conversion of a mother and daughter, and a number of other persons, of procuring the preached Gospel, and establishing a flourishing church.

EDWARDS' HISTORY OF REDEMPTION.

This great work embraces a compendious history of the world from the creation to our times, and then, as drawn from prophecy, to the final conflagration. It is founded on the only just principle, that GOD IS IN HISTORY, and shows how the rise and fall of nations, and all the events of the successive periods of time have furthered the plan of Redemption. It is thus a universal history, a church history, a Bible history, an unfolding of the ways of God in giving his Son to die, and an inculcation of the practical and saving truths of the Gospel, which are not found combined in any other human production. He that trembles for the ark of God, fearing that infidelity, or formalism and superstition, arbitrary power civil or ecclesiastical, false religions or paganism, will prevent the advance and triumph of the Redeemer's kingdom, may here learn, that "the church is safe;" that the ways of God are not as our ways; that he who controls all events is mighty, and will fulfil his own designs of love. An able divine states that, on his first reading this work, it so enlarged his conceptions of the works and ways of God, that he felt as if he had hitherto "been living in a nutshell." Printed 40,000.

PRESIDENT EDWARDS ON REVIVALS.

This work was written amidst those glorious revivals of religion which President Edwards was permitted to witness and record, occurring about the year 1740, after a period of great spiritual dearth. He was made a prominent instrument of those revivals, in which the church for which he labored was peculiarly blessed; and his

object is to vindicate the genuine work of the Spirit, on the one hand from the opposition of formalists, and on the other from perversions by enthusiasts. He first gives a "Narrative of Surprising Conversions," as the facts then occurred under the dispensation of the Spirit; and proceeds to show the discriminating marks or evidences that such a work is "a glorious work of God;" the obligations of all to rejoice in it and promote it; the danger of opposing such a work; characteristics of a true revival for which those laboring in it should not be censured; injurious errors which should be avoided; and what is to be done to promote such a work.

This is the standard treatise on the subject of revivals of religion, adapted to be permanently useful, both as a means of quickening the churches when in a state of spiritual declension, and guiding the laborers in the work of God where it is specially revived.

"Nowhere in the English language, or in any other language, even within the compass of many volumes, can be found so much heavenly wisdom and experience in the work of God. The book is one which ministers and private Christians may *study* with advantage. Nowhere, that we know of, do the excellent qualities of Edwards' own mind and heart, under the training, instruction, and sanctifying influences of the Holy Spirit, appear more conspicuous. Every page of the book is full of heavenly wisdom."

EDWARDS ON THE AFFECTIONS.

This treatise is considered by many, the best of President Edwards' productions, and is almost universally regarded as a great standard work on Christian experience,

and the evidence of saving conversion. It was wholly re-written by ELLERBY, who ascribed to it his own confirmed hope in Christ, from a belief that, by presenting the precise thoughts of the author in a less cumbrous and more modern style, and with considerable abridgment, it might obtain a wide additional circulation. "I am pleased," writes Rev. Seth Williston, "with this edition of so valuable a work, and hope it may be the means of promoting genuine religion. There is nothing more ruinous than false experiences."

The author first shows that true religion consists chiefly in the affections, or in other words, is a religion of the heart. He then lays down twelve marks of character or experience, which afford no decisive evidence either that the affections are, or are not, truly sanctified ; and adds more fully twelve "distinguishing signs of truly gracious and holy affections." It would seem that no one, on a candid and prayerful study of this treatise, can reasonably mistake as to the question of his own acceptance with God. Printed 60,000.

VENN'S COMPLETE DUTY OF MAN.

This "System of Doctrinal and Practical Christianity," by Rev. Henry Venn, written about the year 1763, is a well-known standard work, presenting, with great richness, originality, and force of thought, the high themes of salvation by the cross, and showing the utter futility of any other system of morals. The existence in England of a work with nearly the same title, which gained a wide circulation, and vainly essayed to guide to "the whole duty of man" without duly honoring *redemption* as

the foundation of all his attainments or hopes, gave rise to the preparation of the present treatise, "which, as well as the evangelical preaching of its author, largely contributed to revive the then slumbering spirit of the Reformation ;" and kindled a light which has been continued in the labors of Simeon, Newton, Scott, and others, and it may be hoped will never be extinguished. Beginning with the excellency of the Soul, the author treats of God, of Man, of the Law, of Faith in Christ, of the Holy Spirit, of Repentance, of the Christian Graces and Dispositions towards God and towards men, of Relative Duties, of Self-denial in the restraining of all unholy passions, of Prayer, of the Scriptures, and closes with Christian Joy, which is sought in vain from any other foundation than that is laid, even Christ and his saving benefits. The Committee cannot but hope that this work, which was read with deep interest by some of themselves when inquiring for the way of life, may be blessed to thousands in the various channels now providentially opened before this Society.

MASON'S SPIRITUAL TREASURY.

This work, which was written towards the close of the last century, consists of *a Meditation for each Day in the year upon Texts of Scripture*, selected from the morning and evening meditations of this devout author, each occupying a little more than one 12mo page. These meditations were "humbly intended to establish the faith. promote the comfort, and influence the practice of the followers of the Lamb;" and none familiar with their contents will doubt their general adaptation to so high

and sacred an end. Without prolixity, or the introduction of irrelevant matter, the author condenses the spiritual and practical thoughts growing out of the inspired passage, furnishing the reader with materials for reflection on topics immediately connected with our eternal interests. Many, both clergymen and laymen, regard this work with "a strong and grateful attachment," as the means of guiding their own inquiries for salvation, and aiding them in the Christian life. It is believed that this volume, comprising a meditation for *each day*, chosen out of those prepared by the author for *both morning and evening*, will prove eminently a "devotional assistant," especially to the exercises of the closet and of family worship.

PIKE'S PERSUASIVES TO EARLY PIETY.

This work is written in a style of tender entreaty, while, in its solemn and moving appeals, it has been thought more to resemble the writings of Baxter than any other work written in the present age. It presents the fallen and guilty state of man; the nature of real religion; the delusive supports on which the soul is prone to rest; the love of God and the Lord Jesus Christ; the advantages and pleasantness of early piety; the happiness it produces at the close of life and in eternity; warnings against ingratitude to God and the attractions of the world; the hard way of transgressors, in the present and future life; with answers to the usual objections to early piety, and earnest appeals to make no delay in yielding the heart to God. It has been blessed to the salvation of many. Printed 65,000.

A clergyman reports that a young lady, by reading this work, "was deeply convinced of her guilt and danger, and found no rest till she was brought to believe in the blessed Saviour. She recommended it to all her young associates, and some of them became alarmed at their condition, and have expressed hope in Christ. I think it will be found in the day of judgment," he says, "that *this one copy* was a great blessing to these souls."

A lady in Philadelphia stated, that *four members* of her own family had been hopefully converted from sin to God, by reading this publication.

A respected clergyman in C—— county, N. Y., stated that it was Pike's Persuasives that led him to Christ and to the ministry.

PIKE'S GUIDE TO YOUNG DISCIPLES.

A delightful work to accompany the author's "Persuasives to Early Piety:" presenting the perfections of God; the work of Christ and of the Holy Spirit; the life of faith and prayer; Christian holiness, mortification of sin, humility, patience; the government of the temper, the thoughts, the lips, and conduct; recreations, choice of companions, family duties; the Sabbath, study of the Scriptures, the Lord's Supper, doing good, love to enemies, spiritual conflicts and sorrows in the Christian pilgrimage, and consolations and encouragements in life and in death. The author has been peculiarly happy in thus furnishing a compendium of Christian truth and duty, in a serious yet clear and attractive form, which has proved not only a cherished "Guide to Young Disciples," but has led many wandering souls from the darkness and unbelief of sin to God. Printed 65,000.

PIKE'S RELIGION AND ETERNAL LIFE.

“Religion and Eternal Life, or Irreligion and Perpetual Ruin, the only Alternative for Mankind,” by the author of the “Persuasives” and “Guide” just noticed, “addresses its readers as fallen and dying, yet immortal beings, who need eternal salvation. It aims humbly to follow in the track of those ‘Calls’ and ‘Alarms’ to the unconverted, by which Baxter, and Doddridge, and Alleine, and others ‘being dead yet speak.’” Printed 45,000.

JAMES' ANXIOUS INQUIRER.

This work is written in a modern, attractive style, which may gain the attention of many who would neglect the works of some of the old writers, while it presents, with great seriousness, the reasonableness of anxiety on the subject of salvation; the importance of gaining scriptural views of truth; the nature of repentance and faith; and guards against mistakes, perplexities, and discouragements, which may attend the commencement of the Christian course. The respected author, in a cordial communication expressing his joy in the prospect of the circulation of the work among the millions of our growing country, stated that between two and three hundred thousand copies had been circulated in Great Britain; and that it had been translated into the Welsh, French, Gaelic, and German, and was about to be translated into Swedish.

A clergyman in Pittsburg writes, “The Lord has been pleased to give us another reviving from his presence. Most of the converts are young men and women; and it is a remarkable fact, that nearly all who were hopefully converted

were more or less benefited by the perusal of James' *Anxious Inquirer*. As new cases of interest occurred from day to day, I was frequently asked by the officers of the church whether these persons also 'had that little book;' and in nearly every instance I had already placed James in their hands. Oh what a high and glorious reward its author will have in the day of the Lord!" Printed 30,000.

GURNEY ON LOVE TO GOD.

This essay on the *Habitual Exercise of Love to God* considered as a *Preparation for Heaven*, by Joseph John Gurney, of the Society of Friends, author of the *Tract on Redemption* and other valuable works, is a calm, able, and evangelical presentation of an important practical subject; showing the necessity of meetness for heaven, and then proceeding to the contemplation of God, not only in nature and providence, but more fully as Father, Son, and Spirit in Redemption; together with the subjects of communion with God, submission to his will, conformity to his attributes, and consequent love towards men.

SHERMAN'S GUIDE TO ACQUAINTANCE WITH GOD.

This serious and attractive work by the successor of the Rev. Rowland Hill, in London, is founded on the text, "Acquaint now thyself with God, and be at peace; thereby good shall come unto thee." It shows the nature of acquaintance with God, or true religion; the essential means of this high attainment, namely, the mediation of Christ, and faith in Him; the influences and work of the Holy Spirit; the preached and written word, prayer, meditation, and holy walking with God; the best season

for commencing acquaintance with God, in which the present time is urged by many affecting considerations; closing with a view of the advantages attending this high and sacred duty.

HENRY ON MEEKNESS.

This treatise by Rev. Matthew Henry, author of the Commentary, who died 1714, illustrates the nature and excellency of that "meek and quiet spirit which is, in the sight of God, of great price;" with the various encouragements to its exercise. It may profitably be made a manual by all, and is well adapted to allay the agitations which so often disturb the harmony and peace of the churches. Printed 35,000.

ANDREW FULLER'S BACKSLIDER.

This is a short but able and practical treatise, exhibiting the general nature and different species of backsliding, its symptoms, dangers, and the means of recovery. The present edition has a brief preface by Rev. Mr. James, of Birmingham.

HELFFENSTEIN'S SELF-DECEPTION.

This treatise has grown out of the lamentable state of many individuals and churches, maintaining the outward forms of religion, while they give sad evidence that their heart is not right with God. It points out the nature and forms of self-deception; the danger and consequences of being self-deceived, and the liability that the mistake will be one for eternity, and then directs to the only and never-failing remedy.

ELEGANT PRACTICAL WORKS.

The works under this head are valuable spiritual treatises, written in a more elegant and polished style than some of the preceding, and which may commend themselves to particular classes of minds.

WILBERFORCE'S PRACTICAL VIEW.

This Practical View of Christianity has long been regarded as a standard work, and has exerted a powerful moral and religious influence among the higher classes in Great Britain. Its style is elevated; and it so enforces the necessity of vital godliness, that it would seem no intelligent reader can deem himself a Christian while having the form only. Within a few days after its first appearance it was out of print, and within half a year five editions, 7,500 copies, had been called for. The author received thanks and congratulations on the issuing of the book, from many honored names, including lords and bishops; and the Rev. John Newton said, "I deem it the most valuable and important publication of the present age." "I am filled with wonder and with hope. I accept it as a token for good; yea, as the brightest token I can discover in this dark and perilous day."

The Rev. Legh Richmond, author of the *Dairyman's Daughter*, writes, "I feel it to be a debt of gratitude which I owe to God and to man to state, that to the unsought and unexpected introduction of Mr. Wilberforce's book on Practical Christianity, I owe, through God's mercy, the first sacred impression which I ever received (it being after he had entered the ministry) as to the

spiritual nature of the Gospel system, the vital character of personal religion, the corruption of the human heart, and the way of salvation by Jesus Christ."

Soon after this work was issued by the Religious Tract Society in London, an unknown English Christian was so deeply impressed with its worth, that he committed to that Society sufficient funds to enable them to distribute 3,000 copies gratis among the nobility and the higher classes.

A respected clergyman, being at the mansion of Mr. Wilberforce, told him that he received his first religious impressions from the *Practical View*; and that to *him* he was indebted for all the light he had received, and all the good accomplished by his ministry. Mr. Wilberforce, deeply affected by the recital, kept exclaiming, as the tears rolled down his face, "Give God the praise, sir; give God the praise—the man is a sinner." The pious clergyman and his spiritual benefactor wept together, and rejoiced together over all the goodness and the mercy which the Lord had made to pass before them.

HANNAH MORE'S PRACTICAL PIETY.

"*Practical Piety, or the Influence of Religion on the Mind and Heart*," is a standard work of this favorite author, who began her efforts in defence of vital Christianity against infidelity and formalism as early as the commencement of the present century, and who coöperated with Wilberforce with a spirit kindred to his. This work, like Wilberforce's *View*, is adapted to the taste and refinement of those moving in the higher walks of life, while yet, in every chapter, it discusses topics involving the salvation of the soul; as prayer, a devotional

spirit, the love of God, holiness of heart, self-examination, duties of Christians to the irreligious, watchfulness, holiness of life, and the temper and conduct of the Christian in sickness and death. In these discussions she wields, with heaven-directed skill and energy, those arrows of divine truth, that, with the blessing of the Spirit, penetrate the heart, open the eyes of the spiritually blind, and subdue and humble the soul.

ELIJAH THE TISHBITE.

This work, by Rev. F. W. Krummacher, D. D., of the valley of Barmen, Prussia, was translated from the German for the Religious Tract Society in London. It is eminently evangelical, and written with great power, bearing the reader forward by its richness, beauty, and force of illustration, and revealing mines of divine instruction from the dispensations of God and the displays of his grace in and by that wonderful and favored prophet, who was never called to taste of death, and was honored to appear with Christ in glory on the mount.

ABBOTT'S YOUNG CHRISTIAN.

This attractive work is not so much a discussion of the doctrines of the Bible, as an illustration of *Christian duty and practice*, founded on the plan of salvation by Christ and the renewing of the Spirit. After treating of the confession of sin, Christ as a sympathizing friend, prayer, the consequences of neglecting duty, and the danger of being only almost a Christian, the author illustrates some of the difficulties of religion, the evidences of Christianity, the study of the Bible, the Sabbath, trial and discipline, and personal improvement. A number of cases

have been reported of a blessing attending the reading of this book.

JAY'S MORNING EXERCISES.

These Exercises for the Closet, for every day in the year, two volumes in one, embracing about 600 full pages 12mo, have been so extensively introduced into Christian families, that his peculiarly happy style of presenting religious truth is well known. It is "clear, simple, pointed, and forcible; but its greatest excellence is the appropriate and beautiful illustrations from the Scriptures, with which his works everywhere abound." There is a sweetness and sprightliness that sustains the interest of the individual reader, or the family circle, while they feel that their minds are under the direction of a master-spirit which has drawn deep from the fountains of divine truth, and brings them into a communion with God that shall be renewed and perfected in that brighter world to which the author allures and leads the way.

JAY'S CHRISTIAN CONTEMPLATED.

This work exhibits "the mellowness of age, in addition to the tastefulness and beauty which characterize his other works." It contemplates the Christian, in Christ, in the closet, the family, the church, and the world; in prosperity, in adversity, in spiritual sorrows and spiritual joys; in death, the grave, and heaven.

NEVINS' PRACTICAL THOUGHTS.

These Practical Thoughts consist of forty-six articles, on prayer, praise, professing Christ, duties to Sabbath-schools, the monthly concert, the conversion of the world,

violations of the Sabbath, liberality, man's inconsistency, the pity of the Lord, Christian duty, death, etc., the last of which are, "Heaven's Attractions" and "The Heavenly Recognition," closing with the words, "By the time we have done what I recommend, we shall be close upon the celestial confines—perhaps within heaven's limits." * * Here the author laid down his pen, leaving the article unfinished, and went, none can doubt, to enjoy the blessed reality of the scenes he had been so vividly describing. The articles combine great simplicity, attractiveness, and vivacity of thought and style, with a spiritual unction rarely to be found in any writer. Thousands of minds were impressed with them as they first appeared; they reproved the inconsistent Christian, roused the slumbering, and poured a precious balm into many an afflicted bosom. While writing them, the author buried a beloved wife, and had daily more and more sure indications that the hour of his own departure was at hand; and God enabled him, from the depths of his own Christian experience, to open rich fountains of blessing for others.

MELVILL'S BIBLE THOUGHTS.

The Rev. Dr. Milnor, who selected these Thoughts from the published discourses of Melvill, says, "The author is one of the most able and eloquent of the evangelical clergy of the Church of England. He is constantly listened to with breathless attention, by crowded and intelligent audiences; and though sometimes, in the fervor of a warm imagination and glowing religious affections, he may be considered as somewhat transcending the limits of a pure and chastened style, it is believed all who possess any measure of that spirit by which the preacher ap-

pears to be actuated, must admire and be profited by his pulpit efforts. No doubt those who have the means of access to the original sermons, will desire to peruse them at large; but it was thought, that a collection of a portion of his beautifully expressed thoughts on particular topics would be an acceptable present to those who may not possess them in full, and that the passages which are here presented are calculated to promote the interests of evangelical truth and righteousness. They are sent forth with the prayer, that the divine blessing may attend their perusal, and make them instrumental in exciting increased *reverence for the holy Scriptures* as a divine revelation, *love to God* their Author, *faith in the adorable Redeemer*, attachment to the great doctrines of salvation, and a sacred regard to that holiness of heart and life which is the only decisive evidence of their sanctified impression on the soul of the believer."

EVIDENCES OF CHRISTIANITY.

OLINTHUS GREGORY'S EVIDENCES.

This work consists of familiar "Letters to a Friend on the *Evidences, Doctrines, and Duties* of the Christian Religion." "It is very possible, and indeed very common for men to be Christians in name and in theory, and infidels in practice; to profess a belief in Christ, and in heart to deny him; to avow the warmest admiration of the New Testament, and to despise and ridicule every thing in it which is characteristic and peculiar, and which constitutes it a summary of that 'truth' which alone can 'make us free' from the dominion of sin and the punishment due to

it." This state of mind the author of this work has endeavored to meet, and "to exhibit, in a small compass, a view not merely of the evidences, but of the distinguishing doctrines and principal binding duties of the Christian religion." The aspect of the work is kind, the train of thought clear, scriptural, and conclusive, and it is one of the best of books on the evidences. It was greatly blessed in promoting the work of grace in the Military Academy at West Point, by which several cadets were brought to Christ, in connection with the labors of Bishop McIlvaine, while he was there stationed.

The Rev. Robert Hall said of this work, "Dr. Gregory has united, with extraordinary attainments in the severer sciences, the art of recommending his sentiments with the most impressive effect; and though he is above solicitude respecting the minuter graces of finished composition, he exhibits, in an eminent degree, the most important ingredients of good writing. He is correct and luminous, and often rises to the tone of the most impassioned feeling. His language is eminently easy, flowing, and idiomatic. We earnestly recommend this work to the attentive perusal of young persons whose minds have been cultivated by science and letters; and must be permitted to add, that we are acquainted with no book, in the circle of English literature, which is equally calculated to give persons of that description just views of the evidence, the nature, and the importance of revealed religion."

THE BIBLE NOT OF MAN.

This is an argument from the Internal Evidence, drawn with a masterly hand. The train of thought is clear and

convincing, adapted to young men of our colleges, and to the ministry generally, while the style is attractive, and the argument intelligible to the common mind. The work has a directness and force, which may be in part accounted for from the fact that it had its origin in the doubts of an accomplished scholar, who frankly stated to the author that no proofs of Christianity were satisfactory. The author presented the Bible itself as the best of all arguments, and found it carried conviction to the acute mind of the inquirer as nothing else did—the *Bible itself*, which, when fully examined, is seen to be an effect as truly superior to every human cause, as is the sun in the heavens; displaying intellect above the human intellect; its spirit a super-human spirit; its standard of moral rectitude above any mere human standard; its peculiar doctrines above human systems; its religion unearthly; its harmony, or agreement with itself, though written by various authors and at distant periods, above human productions; its adaptation to the wants of man in all his relations, such as man could not have devised; its consonance with reason; and its actually having its counterpart in the experience of men. Yet, adapted as the work is to carry conviction to the intellect and reason, it has a higher excellence. It addresses the conscience, and unfolds those characteristics of the Bible which the unsanctified mind would never discern, but which, to the spiritual Christian, carry conviction so sure that persecution and death cannot shake it. Other evidences may lie buried in distant centuries, or in the infinitude of God's works. The most powerful of all evidences every one may have in his hand, in the Bible itself; and this work helps him to discover and appreciate them.

NELSON'S CAUSE AND CURE OF INFIDELITY.

Dr. Nelson was once an infidel physician, and he has here embodied "a notice of his unbelief, and the means of his rescue." The work is written from the heart, and reaches the heart of the reader. It is especially adapted to the state of many intelligent and active minds tainted with scepticism, who are not accustomed to read the grave and excellent treatises extant on the subject. There was needed, says the president of a western college, a work on the evidences, "adapted to excite curiosity, awaken attention, and stimulate inquiry; which should bring down abstruse argument to the apprehension of men in general, and present striking facts to arrest the attention of the indifferent and the sceptical. Facts, drawn from history, science, and observation, are here placed in a strong and often startling light; and there is an earnestness, a personality, a warm life's-blood of reality, running through the whole, which gives to the written argument much of the interest and power of an oral address."

Mr. W. of S—— states, that his son was led to see the folly of Universalism by reading this book. He has since been hopefully converted, and is studying for the ministry.

Mr. S. Wells says, "Judge ——, who was hopefully converted by a blessing on the perusal of Nelson's Cause and Cure of Infidelity, loaned it to two sceptical lawyers, who were also hopefully converted. They were men of influence, and established meetings at two different points, in connection with which some two hundred individuals were hopefully converted, and have been gathered into the church. A former member of Congress is among the converts."

A Christian friend in New Jersey loaned this work to a leading Universalist. He read it eagerly; his attention was arrested; he was soon found in the company of Christians,

seeking an interest in their prayers, and is now a praying man. His conversion was the beginning of a revival of religion, during which nearly seventy were added to the church.

Rev. Mr. W—— of the Lutheran church, Penn., says, “This is a splendid work. It is the best thing I ever saw on the subject. The style is fresh, vigorous, and racy; it is a Saxon production throughout: the arguments, especially on the fulfilment of prophecy, are actually irresistible. No rational man can read this work and continue to be an infidel. If I were rich I would have that book stereotyped by your Society, and sent to every nook and corner of our republic. I hope some wealthy and benevolent patriot and Christian will give you two or three thousand dollars for this very purpose. May God open the hearts of some of his children to do it. The earl of Bridgewater has immortalized his name and memory by his munificence in bequeathing £8,000 for the treatises that bear his name. Might not some wealthy follower of Jesus Christ immortalize his name in both worlds by sending forth 10,000 or 20,000 copies of the ‘Cause and Cure of Infidelity,’ to combat the hundreds of deistical works that are now cursing our land?”

VOLUME OF SELECT TREATISES ON INFIDELITY.

This volume on Infidelity, or Evidences of Christianity, comprises several standard treatises on the Evidences, and replies to some of the most able and injurious infidel publications. The treatise on the *Internal Evidence* by Soame Jenyns, was considered by Paley so masterly a production, that, in the corresponding part of his Evidences of Christianity, he says, “I should willingly, if the nature and limits of my work admitted of it, transcribe the whole of what this author has said on the morality of the Gospel; because it perfectly agrees with

my own opinion, and because it is impossible to say the same things so well." To *Leslie's Method with Deists* no infidel is known yet to have even *attempted a reply*. The observations of *Lyttelton on the Conversion of Paul* form at once a brief, attractive, and triumphant argument for the truth of revelation. The treatises of *Bishop Watson in reply to Gibbon* and *Paine*, are masterly and unanswerable productions, outliving many contemporaneous treatises ; opposing the shield of truth to the polished and malignant shafts of the one, and vindicating the word of God from the shameless vulgarity and wilful or ignorant perversions of the other—too sad an impress, it is but truth to say, of the character of the unprincipled, lascivious, and, in his last years, habitual drunkard, that gave them birth. The notice of *Hume's sophism on miracles* is chiefly from Starkie's able treatise on Evidence, and though brief, is entirely conclusive ; and the extract from *Gilbert West on the Resurrection*, simply gives the order of events deduced by him from the several evangelical narratives, and by which all are so satisfactorily explained.

The Rev. Dr. A. Alexander says of Jenyns on the Internal Evidence, " I have heard it asserted, and never contradicted, that the late PATRICK HENRY, the celebrated orator of Virginia and of the American revolution, had been in early life sceptical, but was fully satisfied of the truth of the Christian religion by this little treatise of Soame Jenyns. It is a well-known fact that the work was reprinted while he was governor of Virginia, and was widely circulated through the state, and, as was said and believed, under his auspices." The Rev. T. P. Hunt, observing the above, says, " I know this to be a fact. I resided in the family of one of the daughters of Patrick Henry for upwards of a year, and frequently heard her mention it.

The work was published at his expense, and he distributed many copies of it among his friends. He dreaded Infidelity more than he did all the armies of the world, against the liberty of his country."

The writer knew a Virginia infidel into whose hands the treatise of Jenyns fell, who, on reading it, said to himself, "Here is such proof that the Gospels could not have been invented by fishermen, that I must yield to it, or renounce the use of my reason." He received the Bible as true, Christ as the only Saviour, and humbly trusted in him alone for mercy.

"It is stated by Rev. T. T. Biddolph, that Lord Lyttelton and his friend Gilbert West, Esq., both men of acknowledged talents, had imbibed the principles of Infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Lord Lyttelton chose the Conversion of Paul, and Mr. West the Resurrection of Christ, for the subject of hostile criticism. Both sat down to their respective tasks full of prejudice; but the result of their separate attempts was, that they were both converted by their efforts to overthrow the truth of Christianity. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament over their own folly, and to felicitate each other on their joint conviction that the Bible is the word of God. Their able inquiries have furnished two of the most valuable treatises in favor of revelation, one entitled 'Observations on the Conversion of St. Paul,' and the other 'Observations on the Resurrection of Christ.'"

PALEY'S NATURAL THEOLOGY.

This treatise is not only a most masterly exhibition of the argument proving the existence of God from the marks of design in his works; but in showing these

marks of design by an induction of particulars, it introduces the reader to a delightful acquaintance with the wonderful works of God in the visible universe. It is thus a storehouse of knowledge as to the natural world, exhibiting the goodness as identical with the wisdom of God in his handiwork—in the structure of the vegetable and animal kingdom; the human frame, the bones, joints, and muscles; the perfection of the animal structure; peculiar organizations; instincts, insects, the astronomical world, etc., and out of all deducing the personality, attributes, unity, and goodness of God. A clergyman says, “The reading of this work when a youth, not only charmed me with the clearness of the author’s style and argument, but opened my eyes to the beauties of nature, and gave me new delight in the happiness of the animal kingdom and especially of the young, which God has everywhere diffused. I have ever since been a happier man, and delighted more in the happiness of all the creatures of God.”

BOGUE’S EVIDENCES OF CHRISTIANITY.

This Essay on the Divine Authority of the New Testament presents, with great richness and condensation of thought, in a clear and simple style, the prominent facts and arguments constituting the evidences of Christianity, admirably blended with the mellowing and hallowed influence of vital godliness. The internal evidence of the truth of religion, breathing from the pages of the book itself, has carried conviction to minds unaffected by other treatises on this great subject.

Rev. C—— H—— states, that when in a very sceptical state of mind, he read all the prominent treatises on the

evidences of Christianity within his reach without satisfaction, but the *spiritual unction* and the unanswerable arguments of *Bogue* convinced his mind, and in the Sermon on the Mount he found Christian joy.

The Rev. William Nast lent this work *in German* to a leading infidel in New York. He afterwards says, "You can imagine my feelings when a few weeks ago I read Dr. F.'s public recantation of infidelity, in which he mentions, among other means by which it pleased the Lord to convince him of his evil way, *the reading of Bogue!* Surely this is great encouragement—the Goliath of German infidelity on his knees, a weeping penitent. What a powerful besom may your Bogue prove in the hand of the Lord, to sweep from this land the mass of infidelity which is constantly imported from Germany!"

MORISON'S COUNSELS TO YOUNG MEN.

These Counsels to Young Men on Modern Infidelity are written in a rapid, glowing, attractive style, adapted to fasten the attention; and contain a conclusive exhibition of the evidences, both external and internal.

KEITH'S EVIDENCE OF PROPHECY.

This little work comprises the substance of the excellent work of Rev. A. Keith, showing the literal fulfilment of prophecy, particularly as illustrated by the history of the Jews, and the discoveries of recent travellers.

PLUMER'S BIBLE TRUE.

This treatise comprises a summary of all the principal arguments in support of Christianity, plainly and briefly

stated, for the use of those who are prevented from examining larger works.

UNIVERSALISM NOT OF GOD.

What Nelson has done for Infidelity, it remained for the writer of this book to do for Universalism. The author, like Nelson, knew from bitter experience the evils of the system he exposes; and by mingled narrative, argument, and expostulation, seeks to warn the community of the dangers of a seductive system of error, and to lead its votaries from their delusion to the truth as it is in Jesus. He gives the narrative of his own experience for twelve years as a preacher of Universalism, and the state of his mind in relinquishing that cherished system for faith in Christ. He presents the difficulties of Universalism, examines its arguments, shows its destructive tendencies and influences, and proves its inconsistency with the truth of the Bible.

While Universalism has apparently been waning in some parts of the country, in others it threatens to become the absorbing error. We know of no better means of counteracting its mischiefs than the circulation of this work.

D'AUBIGNÉ'S HISTORY OF THE REFORMATION.

This History of the great Reformation in the sixteenth century, by Rev. Dr. Merle D'Aubigné, in four volumes, averaging 457 pages each, is a new translation by Dr. H. White, of Trinity College, Cambridge, carefully revised by Dr. D'Aubigné, who has also made various additions

not before published, and inserted an elegant preface. It contains a portrait of the author and of Luther, and a certificate presenting a fac-simile of the author's hand: the stamps on the backs of the four volumes in cloth showing Luther finding the Bible in the monastery, climbing Pilate's staircase, nailing the theses to the church door, and at the Wartburg translating the Bible into the vernacular German. It gives a condensed history of the nominally Christian world from the birth of Christ to the sixteenth century; the birth of Luther in 1483, his youth, and early labors; and then the great events which ushered in the Reformation, under the general topics of the Indulgences and the Theses; Luther before the Legate; the Leipzig disputation; the Papal bull; the Diet of Worms; the Swiss; the first reforms; agitation, reverses, and progress; divisions, Switzerland and Germany; the French; the protest and the conference; the Augsburg confession; Switzerland, conquests; Switzerland, catastrophe. A learned professor has well said, this is "one of the most timely and useful works of the present century. It is indeed the only history that opens to the French or English reader any thing like an interior view of that great work of God, the Reformation in the sixteenth century; the style is graphic and full of life, and a delightful spirit of evangelical piety pervades the whole." If the reader would have an intellectual treat; if he would have a graphic and authentic history of the period more full of interest and incident than any other of modern times; if he love racy anecdote and brilliant biographical sketches; if he would draw spiritual refreshment from the delineation of such great truths as are associated with the doctrine of the Reformation, *justification by faith*; if he would know popery

as it was, and is, and would trace its likeness to other systems of formalism and error, let him read this book. And if he would aid his neighbor in all these respects, let him procure it for him or lend it to him.

Perhaps no uninspired work is better adapted for general circulation, at the present time, in every part of our country, unfolding the wiles of popery, and showing what that true, spiritual religion is, for which rivers of blood have flowed, and without which none can be saved. We bless God for this work, and commend it to the prayers of his people, and their active efforts for its wide diffusion.

THE REFORMATION IN EUROPE.

This work embraces a history of the Reformation in Great Britain, Holland, Sweden, Poland, and other countries not embraced in the first four volumes of D'Aubigné, exhibiting the fidelity and the sufferings of the followers of Christ, with a chronology of the Reformation.

ROMANISM.

NEVINS' THOUGHTS ON POPERY.

The fifty-eight short articles which compose this work exhibit the sprightliness, distinctness, and originality, which characterize the author's style, while the facts and conclusive arguments carry conviction to the mind of the unbiassed reader. Item by item, the delusions and superstitions of popery are exposed, under the heads of the sufficiency of the Bible, the nine commandments, mortal and venial sins, infallibility, idolatry, relics, the seven sacraments, penance, the mass, celibacy of the clergy, pur-

gatory, canonizing saints, Lafayette not at rest, the Leopold reports, supererogation, convents, etc. Perhaps nothing has yet been issued, which so lays open the deformities of popery to common minds, or is so admirably adapted to save our country from its wiles, and to guard the souls of men from its fatal snares.

“Perhaps nothing has appeared on the subject of popery which arraigns it before the tribunal of common sense and the Bible, and convicts it of falsehood and absurdity, more triumphantly than these articles. The style is unique and simple, the argument scriptural and logical, and a cheerful piety is diffused through the whole book, such as might be expected from one who eminently ‘died the death of the righteous.’”

THE SPIRIT OF POPERY.

This “Exposure of the Origin, Character, and Results of Popery” is written in the form of letters from a father to his children, and ornamented with twelve beautiful engravings. In a kind and pleasing style it presents almost all the prominent peculiarities of Romanism; its stealthy inroads upon the churches, and various false assumptions; the pomp and unmeaning ceremonies at Rome; the resemblance of popery and heathenism; the confessional; the mass; worship of saints; purgatory; taking the veil; English monasteries; the Inquisition; mode of making proselytes, etc.

THE COLPORTEUR AND ROMAN CATHOLIC.

This dialogue, by the Rev. Dr. Archibald Alexander, is written in a spirit of the utmost kindness and deep anxiety for the salvation of the blinded Catholic; and while, in the course of the conversations, it confutes his

principal errors, it gradually unfolds to him, in a more masterly manner than any thing else we have seen, *what true religion is*, which allies the heart to Christ, and secures a happy eternity.

BIOGRAPHY.

“Faithful Christian biography has at once its sanction and model in the word of God.” He that is a man cannot fail to feel an interest in the dealings of God with a man like himself, in life and in death; and he that would live the life of a Christian cannot but be instructed and benefited by learning the errors into which others indulging the same hopes have fallen, and how the grace of God enabled them to conquer sin, and to labor, and suffer, and die for Christ.

MEMOIR OF ISABELLA GRAHAM.

This is well known as one of the best female biographies of any age. Combining uncommon brilliancy and power of intellect with a warm, gushing heart and untiring energy, exhibited in their various actings through a long and chequered life, and in a rich Christian experience—uniting unshaken reliance on God through her Redeemer’s righteousness, and trust in his word and promises, with an active, self-denying, practical benevolence that has scarcely a parallel—the life of this excellent woman is adapted to interest and profit every class of readers. This edition is enriched by her own affecting narrative of her husband’s death and other correspondence, selected from the published volume of her letters and a memoir issued in Scotland, the committee having had the aid of

the surviving author of the original memoir in revising and preparing for the press the present standard edition.

MEMOIR OF DR. PAYSON.

The biography of this man of God opens before the reader a rich fountain of Christian experience. The powers of his mind and imagination were brilliant, while the work of divine grace in his soul humbled him in the dust, and gave him a clear and practical apprehension of the great truths and doctrines of the Bible, every line of which he had studied with prayer for divine illumination. Sometimes prostrated with a sense of his unworthiness, and again exalted to the heights of Christian joy—richly blessed in his ministry, and then crushed by disease—his varied life and triumphant death fill up a memoir of unusual worth in the church of God.

Said one of the clergymen in P——, to his congregation, “Last summer was a season of great deelenion in religion. I took up the memoir of Payson and read it. Its influence on my mind led me to consecrate myself anew to God—anew to the holy service of the ministry. I felt differently, prayed differently, preached differently, and from that day God began to turn our captivity; the church were revived, and sinners were converted to him. I trace that revival, by the blessing of God, to the reading of that work.”

MEMOIR OF JAMES BRAINERD TAYLOR.

This memoir presents a character combining, in an uncommon degree, sprightliness and vivacity with a glow of piety towards God and burning zeal and activity for the salvation of men; forming an admirable pattern, at once for the pastor of the church, the student, and candidate

for the ministry, and the common Christian; and setting before the impenitent sinner a living illustration of the truth and excellency of religion, which must carry conviction to the candid mind that it is "the one thing needful."

MEMOIR OF HARLAN PAGE.

This memoir is designed to illustrate a single point, *the power of prayer and personal effort for the souls of individuals*; showing the singleness of aim and skill with which a humble Christian labored, for twenty years, to glorify God in promoting the spirituality of Christians, and the conversion of the impenitent, of every age and in all circumstances, to whom he had access—in his own family—in his large Sabbath-school—in the Bible-class—in religious meetings—in the Tract and Bible houses—by seeking out the destitute in their own places of abode—by private correspondence—together with the signal blessing of God upon his efforts—and his most happy and triumphant death. It is hoped this example may encourage thousands of Christians in duty. A distinguished clergyman in New York city recently expressed to the author his gratitude for the aid he had derived from this work in inciting him to pastoral labors, and assisting him to render them the means of good to individual souls.

Rev. Mr. C—— of New Hampshire says, "It is a common remark to me, that it seems to be the design of providence, by raising up such men as *Harlan Page*, to show the members of the church how much each Christian can do, with the divine blessing, to convert the world."

A clergyman in Missouri says, "I never saw before such a practical illustration of the precept, 'Be instant in season and out of season.' Never—no, not even in the lives of such men

as Payson and Baxter—have I read of a man who seemed to make it so completely the *business* of his life to effect the salvation of men. He seems not to have omitted one single opportunity of *personal application* to his impenitent fellow-men, in behalf of God and their own souls ; and his efforts were *invariably* accompanied with his prayers for their success. The memoir of Page ought to be read, nay, it ought to be the *text-book* of every layman in the church.”

A devoted pastor in New York city writes, “A short time since, I took up the life of *Harlan Page*. I had read, thought, and preached much on *personal obligation to labor in the work of saving souls*, but never did my own individual responsibility and that of my church press upon me as when I arose from the perusal of that precious little volume. I saw my errors, I wept, and renewedly consecrated myself to that cause in which brother Page had so humbly, silently, and yet successfully labored ; and resolved, that, if possible, every member of the church of which I am pastor should possess a copy. At my weekly prayer-meeting, and from the desk on the Sabbath, I recommended it strongly to the church, and requested that every member should obtain a copy. The request was not in vain : within a few weeks the whole church, (of more than 300 members,) with a few exceptions, were furnished with a copy. The effect of so general a circulation, I need scarcely add, has already been most delightful. The interesting and almost universal inquiry was immediately excited, ‘Lord, what wilt thou have me to do?’”

“Think you,” says the Hon. Theodore Frelinghuysen, “that *Harlan Page* ever knew a regret because of his toils in this blessed service? It was the glory of his life ; it was the joy of his dying hour ; it will be his bright and imperishable crown for ever. And when that blessed spirit shall meet the goodly number whom he turned to righteousness, as they strike their harps together in the new song of praise to the Lamb that

was slain, then, and for endless ages thereafter, he will begin to learn of the heights and depths of the recompense that grace awards to those who have done good to souls. He has furnished *a new chapter on Christian faithfulness*. Every follower of Christ should study his life, should tread closely in his footsteps, should covet such blessed gifts of the Spirit."

LIFE OF BAXTER.

The life of this eminent servant of God abounds with striking incidents, and is adapted to be useful to all. The reader is struck with his extraordinary reliance on the efficacy of prayer; his abundant labors as a pastor; the rudeness, ignorance, and persecuting spirit of the age in which he lived; his zeal for the spread of the Gospel at that early period of modern missions; the great variety of works he was enabled to write, though in a very low state of health; and the wonderful degree to which the powers of his mind were sustained under the multiplied infirmities of age.

LIFE OF MATTHEW HENRY.

Matthew Henry, the commentator, was born in 1662, memorable for the act of Non-conformity, by which his distinguished father, the Rev. Philip Henry, suffered. The son visited Baxter when in prison, and drank deeply of the spirit of the Puritans. The history of his life, his correspondence and his writings, many valuable portions of which are embraced in the memoir, are of uncommon interest to all classes of readers.

LIFE OF ARCHBISHOP LEIGHTON.

Leighton died in 1684, and was contemporary with Baxter. In the troublous times in which he lived, he was

an advocate of forbearance and peace; meek and humble in the ecclesiastical preferment, which he reluctantly received and formally resigned; faithful to the souls under his oversight; a profound student of the Scriptures, the evangelical power and spirit of which he deeply imbibed; a man of retirement and devotion, who lived above the world and "walked with God."

LIFE OF JOHN NEWTON.

Written by himself to the year 1763, and by Cecil continued to his death in 1807. From the depths of darkness and sin, while wandering on the ocean and engaged in the slave-trade in Africa, and after a chequered and miserable life for twelve years, the prayers of his mother were answered, and he became one of the brightest ornaments of the church of God, distinguished for devotional piety, ripeness of Christian character, and usefulness as a minister of the Gospel, and an author of practical works and hymns of praise which have embalmed his memory in the hearts of evangelical Christians. Scarcely an example of such humble, mature, and cheerful piety is to be found in the history of good men.

LIFE OF REV. SAMUEL KILPIN.

This memoir presents the life of a humble Christian and godly minister, burning with zeal to be instrumental in bringing multitudes to God; laboring "in season and out of season" with great skill and success, and "ceasing not to warn every one, night and day, with tears." Perhaps there is no more striking example of a pastor successfully blending personal efforts for the souls of men, like those of Harlan Page, with fidelity in the pulpit, and the adop-

tion of all other means to reach those in the highways and hedges of sin, and bring them to Christ. As his labors were permanently blessed among those living in open neglect of the Gospel, so his own life was a pattern of Christian devotion and zeal.

A letter from Mrs. Kilpin of Exeter, England, says, " You have perceived that the *same spirit* which has produced the *revivals* in your highly favored country, dwelt richly in my beloved husband's heart, and produced similar fruit—a surrender of the soul with its mighty powers to the living God. Perhaps few, very few ministers of Christ reaped a larger harvest of souls for the Redeemer's kingdom whilst on earth ; but the good seed, which he was ever scattering in all directions, had taken root, and was producing the peaceful fruits of righteousness to a much greater extent than he had imagined. The *intense desire for souls* which he *habitually* felt, was the sure precursor of success eventually ; and being dead, he yet speaketh. His little unpretending memorial has been employed by the Lord the Spirit, to arouse, awaken, stimulate, cheer, and comfort many a sleepy, weary pilgrim ; and I have the consolation of seeing orphan-houses, day-schools, etc., springing up around me through the influence he exerted."

MEMOIR OF HANNAH HOBBIE.

She was remarkably disciplined for a long course of years by distressing sickness, in which the meekness, patience, and triumphs of true religion were signally exhibited. Her religious exercises were very rich and instructive, being mingled all the way with efforts for the good of others—in her letters, conversation, and even the teaching of a Sabbath-school, who assembled in the room of her confinement to hear from her lips the words of eternal life.

MEMOIR OF NORMAND SMITH.

“A very striking exemplification of the usefulness of an *intelligent Christian serving God in his business*—consecrating his substance, from principle, to the spread of the Gospel; and at the same time bearing the fruits of piety in a devout, prayerful life of useful effort for the souls of men.”

MISSIONARY MEMOIRS.

The Rev. Dr. Alexander, in the conclusion of the Society's edition of the Memoir of Buchanan, speaks of the general influence of Missionary biography as follows: “This volume, with the biography of Brainerd, Pearce, Martyn, Carey, and others, we trust will be the means of elevating the views and giving impulse to the pious feelings of many a youthful mind. There is no stronger encouragement to benevolent effort than observing the efficacy which God has graciously given to the example of such a man as David Brainerd, who spent his life in the deepest obscurity, in the dark bosom of the forest, among the untutored savages; but his memory is now embalmed, and he, being dead, yet speaketh. May some of the same blessed fruits attend the reading of this memoir of Buchanan. English literature is now rich in evangelical biography, and the stock is increasing every day.” “Had not Melville Horne with trumpet tongue,” said the Rev. Dr. Porter of Andover, “aroused the energies of a slumbering church, and Buchanan lifted the pall which covered the millions of India, your missionaries would never have set foot upon pagan ground.”

LIFE OF DAVID BRAINERD.

Perhaps in no other uninspired man have the fervor of personal piety and devoted missionary zeal been so eminently united. His memoir being mainly extracted from his diary, a great part of which was written as a private record of God's dealings with his own soul, presents his true character, and is a burning fire, from which Henry Martyn and thousands of others have lit a flame that has blessed the world.

MEMOIR OF REV. DR. BUCHANAN.

This is the memoir by Pearson, in some parts considerably abridged, and in others much enlarged from Dr. Buchanan's "Christian Researches in Asia." Though Dr. Pearson felt constrained to omit all that was contained in the "Christian Researches," which were published by Dr. Buchanan, and doubtless form the most interesting portion of his biography, yet the memoir comprises about 450 large 12mo pages. By the careful hand of an able and discreet theological professor, those parts of the memoir "which cannot be of permanent interest in this country" were erased; "the narrative of Dr. Buchanan's life after his return to England, comprising 100 pages of Pearson, condensed into one short chapter," and "the most valuable portions of the Christian Researches inserted in the order of time," with the addition of brief concluding remarks. The whole was then carefully revised under the direction of the committee. "It is believed," in the concluding words of the preface, "that every thing of permanent value in the memoir by Pearson is retained, and that the additions from the Researches in Asia render this volume more valuable than the orig-

inal; and, indeed, in relation to Eastern missions, one of the most instructive and useful works that have been written."

MEMOIR OF HENRY MARTYN.

The immediate cause which led this accomplished scholar to relinquish his flattering prospects in England, and devote himself as a missionary to the heathen, was, in the language of his biographer, "hearing the Rev. Mr. Simeon remark on the benefit which had resulted from the services of Dr. Carey in India; soon after which, perusing the life of David Brainerd who finished a course of self-denying labors for his Redeemer with unspeakable joy, his soul was filled with a holy emulation of that extraordinary man; and after deep consideration and fervent prayer, he was at length fixed in a resolution to imitate his example." The flame thus kindled in his heart expired not till he yielded up his soul to God on the sultry plains of Persia. His memoir is one of deep interest, whether regard be had to the spirit of self-consecration with which he thus early devoted himself; the conscientious cultivation of piety in his own heart; his abundant and successful labors in India and Persia; his intercourse with leading pagans and Mahommedans; his translations of the Scriptures, or the various incidents through which he passed, till "dying, weary and alone, after the severest struggles and most self-denying exertions," he was called to rest in the bosom of his Lord.

MEMOIR OF HARRIET WINSLOW.

Mrs. Winslow having been for thirteen years an active member of the mission in Ceylon, this memoir is valuable,

not only as presenting the character of an accomplished young lady consecrating herself to the welfare of the heathen, when the flame of missionary zeal had scarcely begun to burn and almost all around her frowned upon the enterprise, but as intelligently and happily introducing the reader into the daily trials and enjoyments, the hopes, labors, and disappointments of missionary life. In an introduction by the Rev. James H. Evans, to one of the two reprints of this work in England, from which it has also been translated into French, he justly notices the mass of missionary intelligence it comprises; the ease and simplicity of its style and narrative of occurring events; the example it affords of early consecration and patient self-denying activity and perseverance in the service of Christ; the illustration of the usefulness, responsibility, and encouragements of Christian mothers, and especially the wives of missionaries; the value to those abroad of mutual confidence, watchfulness, and fidelity; the riches of divine grace bestowed on the prayers and labors of faith and love; and the exhibition it contains of the true principles of missionary effort, on the success of which depends, under God, the hope of millions thronging the pathway to eternal perdition.

The Rev. Dr. Anderson says, "I do not know a biography, male or female, which, all things considered, gives so good an illustration of missionary life. The mission to which she belonged was among the best constituted, best tempered of missions among the heathen; and she was among its fairest ornaments. I would that all wives of missionaries were like her, in their endeavors to be useful beyond the sphere of their own families. Her memoir is of great value, as furnishing an example of

what female missionaries ought to be; and it gives an admirable view of the mission, which cannot fail permanently to interest Christians of every grade of intelligence. It unfolds the true theory of missions, in a course of practice which, if carried into all nations with the same devout, humble, zealous spirit, will not disappoint the hopes of the people of God."

An able writer says, "In Mrs. Winslow we have decided piety and the public profession of her faith at the early age of thirteen; the period of youth improved amidst the social enjoyments and benefits of an accomplished circle of young ladies, and employed in forming the first Sabbath-school in her native town, and in all the deeds that give a charm to female piety; early consecration to the missionary work, while almost all around her hesitated or opposed; the descent of the Holy Spirit on the ship's company in which she sailed; thirteen years of well-directed, prayerful, faithful labors, in a united and successful mission; her superintendence of the large native female school at Oodooville, from which it is remarkable that no pupil was regularly discharged *who had not publicly professed faith in Christ*; her character as a mother, committing some of her children to the dust in Ceylon, and sending her only son to die almost as soon as his feet were planted on her native shores; her kind and attractive influence exerted in journal letters to her friends, which led *three* of her sisters to follow her to India, and which constitute a valuable history of the mission; and her eminent preparation for death, as if she had known that her Lord would come suddenly, 'as a thief in the night.'"

MEMOIR OF MRS. SARAH L. H. SMITH.

Mrs. Sarah Lanman Huntington Smith, late of the American mission in Syria, was a young lady of superior

accomplishments, who early devoted herself to the service of Christ. Her benevolent and sympathizing heart was first moved to labor for the Mohegan Indians in her own vicinity, and she then became the wife of the Rev. Eli Smith, missionary in Syria, where she early fell a martyr to her excessive labors in a debilitating climate. She combined in a very uncommon degree the charms of intellectual, moral, and social refinement, and presents a model of female excellence worthy of imitation by all the daughters of our land.

LIFE OF SCHWARTZ.

Previous to the commencement of American foreign missions, Schwartz labored nearly fifty years in India, from 1750 to his death in 1798. He was meek and gentle, and by the prevalence of Christian love, with forbearance, a deep discernment of character, true intellectual greatness, and steadfast singleness of purpose to benefit the heathen, he acquired the unbounded confidence, not only of the masses of the people, but of their pagan rulers, and of evangelical Christians in Great Britain, on the continent of Europe, and in America.

LIFE OF REV. SAMUEL PEARCE.

Pearce was the companion of Carey and Thomas, in establishing missions in India in 1793, and but for the conscientious interposition of his brethren, would have been the companion of their toils among the heathen. There is exhibited a sweetness in his character and piety; a spirit of self-sacrifice for the salvation of men; a directness and skill in his laborious efforts; and an expansion of views, grasping at nothing less than the conver-

sion of the world to Christ, which renders the memoir at once highly attractive and adapted to be useful.

MISCELLANEOUS.

SACRED SONGS FOR FAMILY AND SOCIAL WORSHIP.

This book of hymns with music has proved to be among the most acceptable and useful of the Society's publications, "affording a much greater facility for cultivating and sustaining this delightful part of worship in the family than has hitherto been enjoyed." The *Hymns* are of that standard, evangelical character, which has stamped with immortality the productions of Watts, Doddridge, Newton, Cowper, Steele, and kindred poets; and the *tunes* those adapted for *general* and *permanent* use; omitting, on the one hand, those ungrammatical in their composition or offensive to musical taste; and on the other, those too delicate and refined, or more exclusively adapted to the worship of the great congregation. The music has been selected and adapted by Thos. Hastings, Esq. of New York, with the counsel and aid of Lowell Mason, Esq. of Boston, Messrs. Pond of New York, Kingsley of Philadelphia, and others, the kind and generous coöperation of all of whom the Committee would gratefully acknowledge. It is hoped that these "Sacred Songs" will be blessed of the Holy Spirit, in promoting individual, family, and social piety; in refining and ennobling the taste of the young, so as to supersede the relish for vulgar amusements and pursuits; in endearing the parental roof to children, and in quickening the atten-

tion and enlivening the affections of domestic circles, as they read the word of God and bow around the family altar.

The Hymns to this work are published separately.

HYMNS FOR SOCIAL WORSHIP.

This selection was occasioned by a demand for a manual of Hymns adapted for use in neighborhood and other social meetings, embracing individuals under the various operations of the Holy Spirit; and by Christians of different denominations, whose efforts are in many cases happily united for the salvation of men. In its preparation the love of novelty and of change has been suppressed, while the most devout and spiritual effusions of Watts, Newton, Cowper, Doddridge, Steele, and others, adapted equally to the learned and the unlearned, have been sought; and notwithstanding the variety of readings which have been extensively spread before the public, it is hoped that most Christians will, in this, as in the "Sacred Songs," find the hymns in the same form in which they have committed many of them to memory, and been accustomed to employ them in their songs of praise.

ANECDOTES FOR THE FAMILY AND SOCIAL CIRCLE.

This book contains 308 anecdotes, arranged under the heads of delightful discoveries, providential deliverances, irreligion and sins, reproofs, instruction, conversions, religion, love, duties, intercourse, kindness, and deaths in the family and social circle; each conveying some valuable lesson, and almost all having a decidedly religious bearing. Being in an attractive form, amusing

the most thoughtless by their incident, "teaching Providence" to the most grave and reflecting, and instructing all by the facts of real life, it promises to be extensively useful.

MAMMON.

This prize essay by Rev. John Harris, D. D., has commanded a wide circulation both in England and America, and produced a deeper impression, probably, than any other work on this important subject. The style is elegant, adapted to the most refined taste, and pervaded by high Scriptural sentiment, while the current of thought flowing through the book is of surpassing richness and power.

"If any book has been published for twenty years," writes a valued friend, "which is worth the careful reading of every Christian in our land, 'Mammon' is surely that book. In addition to the pleasing fact that twenty editions of 1,000 each have been circulated in England, and many thousand copies in America, I see it stated that the sum of \$1,000 has lately been contributed to the cause of missions by a single individual, who was made sensible of his duty by a perusal of this eloquent and soul-stirring work."

ABBOTT'S MOTHER AT HOME.

This work, which is written in a chaste and attractive style, was designed for the benefit of "mothers in the common walks of life," to aid them, by familiar illustrations of maternal duty, in the fulfilment of their arduous trust. The various topics are arranged under the heads of responsibility; maternal authority; the mother's difficulties; faults and errors; religious instruction, and re

sults. It has proved highly acceptable to mothers, coming directly home to their hearts, in the business of training their little ones. The mother sees the high standard before her, in reference to her efforts for the welfare of her children both in this life and that to come. She feels new courage in her endeavors; and regrets that she cannot retain the kind and sympathizing author longer than to his closing paragraph. Let this book be universally obeyed, and the coming age will be trained for the millennium.

JAMES' YOUNG MAN FROM HOME.

This work is written in an attractive style with paternal affection, and is well adapted to guard the young who are away from the restraints of home, against the snares and temptations by which they are surrounded, especially in larger cities and towns.

MASON ON SELF-KNOWLEDGE.

This work, which ably discusses the nature and importance of self-knowledge, its benefits, and the various means by which it may be attained, was first published in 1745. It not only guides the mind to an acquaintance with itself, but to the cultivation of such habits of self-examination and reflection as are likely to fit for the duties and relations of life; and at the same time, by showing our unworthiness and ruin by sin, to make us feel the need of a Mediator, through whose atonement and merits alone we can ever be found accepted with God.

The late Hon. Thomas W. Gilmer, Secretary of the Navy, stated to Mr. S. B. S. Bissel, that when he was in

Washington, prosecuting some business before one of the committees of Congress, time hung rather heavy upon his hands, and he went into a bookstore to procure a novel, or some other light work, to drive away the ennui. As he was looking over the titles of various works, his eye was arrested by that word, '*Self-knowledge.*' He took down the book—read a brief portion—became more and more interested—purchased and carried it to his room, and was permitted to thank God, very soon after, that it was the means of acquainting him, not only with himself, but also with the only true God, and Jesus Christ, whom to know is life eternal. He then proceeded to speak of other instances of good effected by means of that book, through his own and other instrumentalities.

DIBBLE'S THOUGHTS ON MISSIONS.

This is one of the most powerful, impassioned, and soul-stirring appeals for missions, that has been written: discussing the subjects of the true spirit of missions; Christian stewardship; the guilt of neglecting the heathen; the Saviour's last command; laymen called to the field of missions; claims of missions on ministers of influence; import of the great commission; trials to be met. It has an additional interest as being a voice from the tomb; the self-sacrificing and devoted author having been called to enter into rest soon after it was prepared for the press.

The Rev. Dr. Wayland, of Providence, R. I., expressed his earnest desire that this work should be published, as preëminently adapted to enkindle a missionary spirit; and the Rev. Dr. Tucker says of it, "It is a wonderful book. It stirred my soul like the sound of a trumpet. Having been on the ground, where the Spirit of God was poured

out more copiously than in any place since the great revival at Jerusalem, he wrote under the influence of the same Spirit. No man who had not been baptized from above could have written such a book."

SCUDDER'S REDEEMER'S LAST COMMAND.

This is a bold and stirring appeal in behalf of the millions of perishing heathen, addressed to all Christians, and more especially to mothers, ministers, Sabbath-school teachers, laymen, pious young men, pious physicians, and theological students. It is an appeal from a glowing heart, made after twenty-five years' service in India, and just as the author was about to return to his field of labor at Madras, where his eldest son was already laboring as a missionary, and to which field his second son was about to accompany the father, and his third son was expecting soon to follow them. We know not who could more appropriately address the churches on this subject.

SCUDDER'S APPEAL TO MOTHERS.

This appeal in behalf of the heathen portrays the miseries of the pagan world, and the blessings which the Gospel brings to females, with cogent motives to mothers to train their sons for the missionary work.

THE WITHERED BRANCH REVIVED.

A beautiful and authentic narrative of a young lady, (Miss Malcom, of New York,) who became pious under the faithful labors of the author; but was enticed into fashionable amusements until she became a "withered branch;" and then, by the grace of God, was "revived," and won back again to honor Christ in her life and death.

BEECHER ON INTEMPERANCE.

Showing the nature, occasions, signs, evils, and remedy of Intemperance. Though written at the commencement of the Temperance reformation, these discourses, in portraying the various bearings of the sin, and in powerful appeal, equal any thing that has since appeared.

DR. EDWARDS' TEMPERANCE MANUAL.

The author of this standard treatise was one of the first movers in the Temperance reformation, and has been familiar with its history to the present time. At its commencement he labored seven years, visiting different parts of the country, and spreading out the reasons why all men should abstain from the use, as a beverage, of intoxicating liquors, and from the traffic in them. He also collected numerous facts, which were embodied in a volume of "Permanent Temperance Documents," which has been widely circulated, and translated into seven of the languages of Europe. The Manual is a dense concentration of the principles and facts on the subject of Temperance, as adapted to the present time; showing, with great clearness and force, the immorality of the use of intoxicating liquors as a beverage, and of the traffic in them for that purpose. No family or young man in the United States should be without it.

DR. EDWARDS' SABBATH MANUAL.

The first Part of this work shows that the sabbatical arrangement has its foundation in the nature and relations of things, and that the fourth commandment is an expression of the moral obligation which thence arises, and is

binding upon the whole human family. The second Part shows that the day which has ordinarily been kept by the Christian church as the Sabbath, is the day which God, in his word and his providence, has clearly shown that it is his will should be so kept by all people to the end of the world. The third Part exhibits the Sabbath as a *Family Institution*, and shows its influence upon children while under the care of their parents, and on young men, in that most dangerous of all periods, from the time they leave their father's house to the time they become heads of families. The fourth Part shows the proper mode of keeping the Sabbath, in respect to business, travelling, and the various ways in which men are tempted to profane the day.

BURDER'S SERMONS TO THE AGED.

Twelve sermons, in large type, on topics specially appropriate to the spiritual benefit and consolation of those in advanced years.

THE BOATSWAIN'S MATE.

A work adapted to gain the attention of seamen, in the form of dialogue and narrative, and which has been in demand among that large class of readers.

THE SET OF BOUND TRACTS.

Every one of the more than five hundred treatises embraced in these neat and attractive volumes has been selected and prepared with great care. They contain the most able discussions of important topics throughout the whole range of practical truth and duty; the most

touching and instructive authentic narratives, and portions adapted to all ages and classes of readers, embodying an amount of mature and condensed thought probably not to be found, on kindred subjects and within the same compass, in the works of any one author of any age. This set forms an invaluable library for a family, the children of which will be found repairing to it from week to week, and year to year, as if it contained mines of entertainment that could never be exhausted.

VOLUMES FOR THE YOUNG.

Among the most responsible and useful departments of the Society's labors is *the providing of books for the young*, which shall interest and instruct, without cherishing those delusive views of human life which unfit them to meet its trials and discharge its duties. This is the more necessary, as the adversary, through writers, publishers, and venders, heedless of the welfare of men and pandering to a corrupt taste in many cases first created by themselves, is filling the land with high-wrought infidel and licentious fiction, inflaming the young mind with dreams of unreal bliss, rendering the endearments of home insipid, and even the word of God and the Gospel of Christ too tame and spiritless to have their regard. The numbers, especially in our cities and villages, who are thus ensnared and unfitted to live or to die, are lamentably large, and the evil demands the united efforts of the friends of truth and soberness, as far as possible to preöccupy minds not yet diverted from the love of truth and fact, and to supplant injurious works by providing

books in all respects adapted to gain the attention and win the understanding and the heart.

“If the young,” says Mr. Gallaudet, “read nothing but story-books, intended almost entirely to entertain them ; or, if they read so many of these books as to dislike to read those of a more serious and instructive kind, *then there is very great danger of their acquiring a strong dislike to the reading of the Bible.* For the Bible is very far from being a book of mere entertainment. It is full, indeed, of interesting things ; but to understand them, and to get good from them, requires *patient thinking and serious feeling.* Let parents and teachers beware lest, by indulging children too much in the perusal of books of mere amusement, they acquire such a fondness for fiction, that it will be difficult for them to read any thing that demands attention, and tends to produce serious thoughts. Should this lead to their considering it an irksome and disagreeable task to sit down, at suitable times, to the faithful perusal of the sacred Scriptures, what an error in their education has been committed—what a tremendous evil has been incurred ! The influence of fiction is, just now, immense. It sways the minds of the rising generation, who have access to books, to a vast extent. It is moulding their intellectual habits. It is forming their taste. It is influencing their moral feelings. It is training them up, in too many instances, to a loose, desultory, luxurious, and disconnected kind of reading, which will render to them, in maturer life, all our *standard works of religious truth*, by which the souls of English and American Christians of earlier days were nurtured to deep thought and a vigorous faith, insipid, irksome, revolting.”

“It is painful,” says Mrs. Hutchings, “to see the child

that has acquired a taste for fictitious reading, even though of a religious cast, turn away dissatisfied from truthful narrations of real life. Well may it excite parental anxiety to see the young reader rush eagerly through one fiction after another, impatient of the delay interposed by the moral of the tale, dashing aside every sober sentiment, imbibing the stimulus, rejecting the nourishment, till the mind, exhausted and craving, is unfitted for the persevering effort *so essential to the acquisition* of useful knowledge, or for the performance of the common, unexciting, but peremptory duties of life. There is, it may be, a class of fictions not highly wrought, but tinged in the staid coloring of nature. While in interest these cannot compete with true narrative, do we not usually find them stamped with the peculiar and biassed conceits of the mind that invented them, rather than with those lessons of wisdom and instruction which Providence interweaves in the thread of all actual human experience?"

The following criticism by the distinguished Rev. ROBERT HALL, even if it censures too severely the writings of Miss Edgeworth, presents, nevertheless, the most valuable and discriminating thoughts applicable to a large class of semi-religious fiction.

"She is the most irreligious writer I ever read; not so much from any direct attacks she makes on religion, as from a universal and studied omission of the subject. In her writings you meet a high strain of morality. She delineates the most virtuous characters, and represents them in the most affecting circumstances in life—in distress, in sickness, and even in the immediate prospect of eternity, and finally sends them off the stage with their virtue unimpaired—and all this without the remotest allusion to religion. She does not directly oppose

religion, but makes it appear unnecessary, by exhibiting a perfect virtue without it. No works ever produced so bad an effect on my own mind. I did not expect to find any irreligion in Miss Edgeworth's writings. I was off my guard—their moral character disarmed me. I read nine volumes of them at once; but I could not preach with any comfort for six weeks after reading them. I never felt so little ardor in my profession, or so little interest in religion. She was once called to account for the character of her works, and asked her reasons for representing a mere ideal morality, without attributing any influence to religion. She said that if she had written for the lower classes, she would have recommended religion; but that she had written to a class to whom it was less necessary. How absurd! She seemed to think that the virtues of the higher orders of society needed no assistance from religion, and that it was only designed as a curb and a muzzle for the brute."

Of the novels of WALTER SCOTT, which are acknowledged to be among the least injurious of this class of writings, an able writer in the London Christian Guardian, after presenting a clear view of their influence, says,

"I would raise my voice, however feeble, against their admission into Christian families, and I do most earnestly entreat of Christian parents who wish to preserve their children's minds in a pure and healthy state, and who desire to keep them 'unspotted from the world,' and to bring them up in 'the nurture and admonition of the Lord,' to beware how they put such works into their hands; as I am well persuaded, alas, by personal experience, that the evil effects arising from the perusal of one novel, counteract the good effects of twenty sermons: the novel reader lives in a fancied world of his own, without sorrow and without pain, where all is happiness

and peace ; and consequently, when REAL misfortune drags him down from his visionary world, and compels him to view things as they REALLY ARE, and reminds him that he is but a man, he murmurs against the providence of God, repines at his station, becomes irritated with all around him, neglects the duties which he owes to his God, his country, and to himself ; lives in misery, and oftentimes dies in woe."

It is most clear, that the tremendous influence of the public press in our country *may not be left* solely to the operation and influence of sales for the purposes of gain. The most valuable books must be *prepared in an attractive style*, and *furnished at the lowest rates*, and Christian efforts must be put forth all over the land to *place them in the hands of the people*—by sale, if it can be done ; gratuitously, if it cannot.

GALLAUDET'S SCRIPTURE BIOGRAPHY.

Vol. 1, Adam to Jacob.

Vol. 2, Life of Joseph.

Vol. 3, Life of Moses, Part 1.

Vol. 4, Life of Moses, Part 2.

Vol. 5, Joshua, Judges.

Vol. 6, Ruth and Samuel.

Vol. 7, Life of David.

The cordial acceptance with which, for a course of years, these volumes have met from parents and children, is the best evidence that the talents and skill of the accomplished and benevolent author have been wisely employed. In founding and for several years successfully conducting the American Asylum for the deaf and dumb, he was led patiently to analyze the process by which truth is received into the opening mind, and thus acquired

a skill in presenting truth to the young which few other men possess.

The above works are designed and adapted, among other important objects, to lead the attention of the young to *Bible history*; to fasten doctrinal and practical truth upon the mind, by *interweaving* it inseparably with narrative and facts in natural science; to *explain* difficult Scripture topics; to induce the habit of *close and continuous thought*; to furnish *an example* of the best methods of imparting religious instruction; and, above all, to guide the youthful mind to Christ.

The author, with his characteristic fidelity, clearness of thought, and simplicity of style, has so presented the important facts of sacred history, that they cannot but make a lasting impression on the youthful mind; while the various, and in some cases tragic, and very difficult scenes he has been called to record, have been spread before the reader, accompanied with such guards and reflections as are adapted at once to prevent injury and secure a good moral impression. There can be no hesitation in saying, that the volumes of this series of Scripture Biography constitute some of the most attractive and yet safe Scriptural and valuable reading now extant for the young.

“Said a young man who bought a set of these volumes, ‘Before I read the first volume through, I commenced a life of secret prayer; before I finished the set, I found peace in believing; and I ascribe my conversion, under God, to the reading of these books.’ When I saw him about two months since, he was ardently engaged in a revival, and may become a preacher of the Gospel. He bids fair for high usefulness.”

THE HISTORY OF JONAH.—THE HISTORY OF
JOSIAH.

These works resemble the preceding volumes of Christian Biography, and may yet be substantially embodied in that series.

GALLAUDET'S YOUTH'S BOOK OF NATURAL
THEOLOGY.

This standard work, in its familiar and attractive illustrations, conveys, even to an intelligent child, clear conceptions of the nature and conclusiveness of the argument by which the being, wisdom, power, and goodness of God, are proved from his works; and in doing this it opens upon the young mind a view of the wonders of nature, in the nautilus; the arm, wrist, and hand; the bones, joints, muscles, tendons, and nerves; the eye and expression of the countenance; the elephant and other animals, and insects; the bee and caterpillar, the chrysalis in connection with the resurrection; instincts; proportion and adaptation of one part of the works of God to others, etc., thus drawing the mind to the Creator through the wonderful works of his hand. "The author cannot but think," he says in the preface to this work, "that the evidences of the existence of God, are quite too much overlooked in the early religious education of children and youth. He could wish, for one, that they might form a part of the regular course of instruction in Sabbath-schools, and of the religious reading in families. The subject may be made deeply interesting. Many of the *facts* connected with it, are as really *entertaining* as most of the incidents in the books of *religious fiction*, with which children have

been so extensively supplied. They are vastly more *instructive*; and tend, too, to form a *taste for useful knowledge*, which, if confirmed into a habit, is of unspeakable value."

THE CHILD'S BOOK ON REPENTANCE.

In this treatise the Scripture view of this great subject is, by a skilful, analytical, and inductive process, gradually and clearly unfolded to the minds of the young; while the truths involved are equally important to all, since one only method of salvation is revealed. Various practical difficulties are discussed and explained; and an earnest personal application made to the conscience and the heart of the reader.

ABBOTT'S CHILD AT HOME.

This book is for the child, what the *Mother at Home*, by the same author, is for the mother—full of interesting and instructive incident, presenting disobedience and vice in their true repulsive forms, and throwing a charm around filial duty and true piety calculated at once to soften, impress, and refine the heart. The main topics of thought are arranged under the heads of responsibility; deception; obedience; religious truth; piety, and traits of character.

Mr. J. C. Meeks says, "In the same house with a child who had this work, was a young man very much opposed to religion, so much so that he would leave the room and sit out of doors at the time of family worship. He could not be prevailed upon to attend upon the preaching of the Gospel or read the Bible. 'The Child at Home' fell into his hands. He became interested in it; as he read it his heart began to

melt and break, until, completely subdued, he thinks he gave himself to Christ. He appears well, and attributes his change of feeling, under the grace of God, to the reading of that book."

THE CHILD'S BOOK ON THE SABBATH.

This book was written with "the design of employing such language and modes of illustration as shall render the subject not only intelligible but interesting to the young, and be at the same time instructive and profitable to persons of more advanced age." All the prominent arguments, from the original institution of the Sabbath in Paradise, and its necessity to the welfare of the body, of the mind, and of society, are clearly presented; its perpetuity shown; the proper manner and imperative motives for its observance enforced; and its violations and the dangers that threaten it faithfully and solemnly exhibited.

FOSTER'S APPEAL TO THE YOUNG.

This appeal by the Rev. John Foster, author of the *Essay on Decision of Character*, is written with great ability and earnestness, adapted to gain the attention of the intellectual and refined, and impress them with the truths of salvation.

NEWTON'S LETTERS TO AN ADOPTED DAUGHTER.

These letters by the Rev. John Newton, are a happy specimen of the author's epistolary writing. There is a sweetness and playfulness in them which renders them

attractive to the young, while they embody the most valuable and instructive hints for guiding the life and securing eternal happiness.

THE RAISING OF LAZARUS.

A vivid and impressive narrative of the scenes attending the raising of Lazarus from the dead, drawn from the Scripture history, with much richness of evangelical thought and instruction.

THE PEEP OF DAY.—LINE UPON LINE.—

PRECEPT UPON PRECEPT.

These three volumes, from the gifted pen of an evangelical lady of the church of England, consist simply of Bible history, brought down in the most familiar manner to the capacities of *young children*, many of whom have been charmed by the narrative and through it learned the way of eternal life. "The Peep of Day" is a minute history of our Lord, from his birth to his ascension. "Line upon Line" begins with the creation, and proceeds with the Old Testament history to the death of Joshua; and "Precept upon Precept" takes up the narrative at the birth of Samuel, carrying it to the close of the Old Testament history. We regard these three works as standing at the head of all others in making divine truth clear and attractive to little children. The Biblical Repertory says, "We have difficulty in expressing all the admiration and love we feel towards the Peep of Day series. After using them with children, we are prepared to set them above any thing of their class we have ever seen."

VOLUMES OF NARRATIVE TRACTS.

The following eight volumes, 18mo, consist of select narrative Tracts, printed in an open type, with neat engravings, three Tracts, with one exception, being embraced in each volume. They contain the most interesting and instructive reading, and in this form have proved highly acceptable to the young.

THE DAIRYMAN'S DAUGHTER, YOUNG COTTAGER, AND
AFRICAN SERVANT.

Three Tracts by Rev. Legh Richmond, universally known and admired, being the same which, in a somewhat more extended form, constitute his Annals of the Poor.

THE SPOILED CHILD, DAVID BALDWIN, AND
GENERAL'S WIDOW.

THE VILLAGE IN THE MOUNTAINS, CONVERSION OF PETER
BAYSSIERE, AND HISTORY OF A BIBLE.

LITTLE HENRY AND HIS BEARER, THE AMIABLE LOUISA,
AND ANN ELIZA WILLIAMS.

THE WIDOW'S SON, WATCHMAKER AND HIS FAMILY,
AND 'TIS ALL FOR THE BEST.

ELIZA CUNNINGHAM, DINAH DOUDNEY, AND THE CHILDREN
OF THE FOREST

THE SHEPHERD OF SALISBURY PLAIN, MOUNTAIN MILLER,
AND GEORGE VINING.

PUTNAM AND THE WOLF, THE FOOL'S PENCE, THE POOR
MAN'S HOUSE REPAIRED, AND JAMIE.

MEMOIRS OF THE YOUNG.

CLEMENTINE CUVIER.

Amid the gay scenes of Paris, this only daughter of the celebrated Baron Cuvier devoted herself to Christ and faithfully exemplified the piety of the Gospel. A brief sketch of her life and early death, by the Rev. Mark Wilks, is here beautifully amplified by the Rev. John Angell James, constituting this a most attractive and acceptable memoir to all classes of readers.

HENRY OBOOKIAH.

A native of the Sandwich Islands, whom Providence brought to our shores, and who, under the kind care of the Rev. Samuel J. Mills and others, was brought to the saving knowledge of Christ. He adorned his profession, and was prepared to return as a missionary to his own people, when he was cut down and departed in the triumphs of faith.

CHARLES L. WINSLOW.

This lovely youth, son of the Rev. Miron and Mrs. Harriet L. Winslow, missionaries in India, died a few days after his arrival in this country. His life has been re-written, revised, and enlarged, by Mrs. Elizabeth C. Hutchings, whose residence in India has eminently qualified her for the service. It is a pleasing illustration of consistent early piety, and the gracious rewards of parental faithfulness. The young have here "an illustration of a confiding, filial, affectionate, and obedient temper, and the blessing of having pious parents. They will learn,

too, their own obligation to an overruling Providence, from seeing how this child was watched over, guarded, and preserved amid threatening dangers.”

AMELIA, THE PASTOR'S DAUGHTER.

A narrative, with a preface by Rev. Mr. James of Birmingham, of a young lady who exhibited delightful evidence of piety; was ready to devote herself to foreign missions, but was early called to the rest above. This is in all respects a pleasing and delightful memoir.

ELIZABETH BALES.

By her pastor, the Rev. Mr. James of Birmingham. She was a suffering, but highly useful female Christian, and her narrative furnishes a cheering example of what one with a debilitated frame may accomplish in Sabbath-schools, Tract distribution, and by other methods of usefulness.

CAROLINE HYDE.

In a comparatively humble sphere, she abounded in labors for the temporal and eternal welfare of children, of the poor, the sick, and suffering; and to few, from the time of her conversion till her death, have the words of the Saviour been more applicable, “She hath done what she could.”

EMILY MARIA.

A narrative of another young female, the charm of the family circle and the ornament of the church of God, but who in early youth was called from time.

NATHAN W. DICKERMAN.

In the character of this lovely child, who died at the age of eight years, as presented by the Rev. Gorham D. Abbott, with strict adherence to facts, there appear very remarkable evidences of true conversion, and a ripeness and sweetness of Christian character, showing how out of the mouths of babes God will perfect his praise.

JOHN MOONEY MEAD.

A striking memoir of a child of five years, who gave evidence of faith in Christ, and whose life is filled with pleasing incidents, illustrating the fact that children may be early converted, and the duty and encouragement of parents to seek this, to labor for it, and to expect it under the grace and blessing of God.

MARY LOTHROP.

An accurate delineation of facts by the wife of Rev. Dr. Anderson, of Boston, "adding another to the bright pictures set before children to allure them into the paths of piety, and before parents to encourage and stimulate them in the religious education of their children." The devoted piety of the little sufferer magnifies the riches of divine grace, and her simple and pleasing story has been told in several languages into which it has been translated.

Mr. Swift says, "A young miss of a cultivated mind became deeply affected with the contents of this little work, and was led to exclaim, 'Should little Mary give her heart to the Saviour, and love his service so, and should I live at enmity with God until I am thirteen years old?' After passing sev-

eral days of sadness, and as many almost sleepless nights, she gave her heart to the Saviour."

"I have just been reading Mary Lothrop," says a devoted mother, "and have been very much interested and affected by it. I could not help going to God to thank him for the privilege of reading it, and to ask him that my own dear child may be like her in spirit; and I would not except her suffering and early death, if she must otherwise grow up in sin, an enemy to God, and finally go down to eternal woe. It ought to be in every mother's library, as well as in every child's."

ROLLS PLUMBE.

An authentic memoir of a child, who beautifully exemplified the influence of love to Christ, by Rev. Andrew Reed, D. D., of London. It is written in a style adapted to interest the young, and adds another testimony to the evidences of early conversion.

BOOKS WITH NUMEROUS ENGRAVINGS.

TREES, FRUITS, AND FLOWERS OF THE BIBLE.

This work is in a neat, attractive style, the result of the careful study of the history of each tree or fruit described, and is a valuable help to an acquaintance with this part of the sacred Scriptures.

THE SCRIPTURE ANIMALS.

Like the "Trees, Fruits, and Flowers," this little book presents a careful and accurate view of the principal animals named in the Bible, thus assisting the young to an acquaintance with the sacred oracles, and enriching their

minds with facts and illustrations connected with this department of the Creator's works.

THE CHILDREN OF THE BIBLE.

"The Children of the Bible, as examples and as warnings," in poetry, presents the history of Ishmael, Moses, Samuel, Joash, Josiah, Timothy, and others, in a form adapted to interest the young, and by the influence of their example to guard against sin and allure to the paths of heavenly wisdom.

CHILD'S BOOK OF BIBLE STORIES.

Ten stories on the Fall, by Rev. Mr. Gallaudet, each so illustrating a great truth involved, as to be intelligible to a child.

PEET'S SCRIPTURE LESSONS.

The author's experience in reaching the opening minds of the deaf and dumb has given him skill in imparting knowledge to the young. In this work he begins with the most simple instructions to a child in reference to God, the soul, and the creation; and then presents a brief Scripture biography, from Adam to Christ and the apostles and first martyrs, including a notice of the crucifixion and the resurrection.

LETTERS TO LITTLE CHILDREN.

A father here relates a series of interesting incidents, interweaving information and counsel beneficial to a child in reference both to the present and a future life.

GREAT TRUTHS IN SIMPLE WORDS.

Consisting of forty-five short chapters, or portions, each illustrating the existence, the works, or the providence of God; or presenting some truth of the Bible, connected with the plan of salvation by Christ, and our duties to God and men.

AMOS ARMFIELD.

“Amos Armfield, or the leather-covered Bible,” consists of conversations by a shrewd, good-natured man, with children who clustered around him, all of them illustrating some narrative from the Bible; the tendency of the whole book being to commend the inspired volume to the attention and acceptance of the young.

THE CHILD'S HYMN-BOOK.

Containing 235 chaste and carefully selected hymns, embracing many pieces not found in any other collection, some of them adapted to young children, and others that will gratify the cultivated taste of those in more mature years.

THE TRACT PRIMER.

Prepared with great care, with multiplied engravings, containing alphabets, spelling lessons, simple reading in prose and poetry, portions of Scripture history, and every variety of matter appropriate to a primer, with an admirable Catechism the answers to which are in the language of the Bible. This attractive little work has been prepared not only for the children of our land generally, but with a special reference to the benefit of families

reached by colporteurs in which parents or children are unable to read.

DR. WATTS' CATECHISMS.

Containing his Catechism of Scripture names, his first and second Catechisms, and his Preservative from the Sins and Follies of Childhood and Youth.

WATTS' DIVINE AND MORAL SONGS.

A little work which has been more blessed than almost any thing else within so small a compass. Issued separately, and also bound with Dr. Watts' Catechisms.

SERIES OF CHILDREN'S BOOKS BOUND.

BOOKS FOR SMALL CHILDREN.—BOOKS FOR CHILDREN.—
BOOKS FOR THE YOUNG.

These volumes contain a great variety of reading, in successive numbers of books for children, each book ornamented with neat engravings.

POCKET MANUALS.

CLARKE'S SCRIPTURE PROMISES.

This collection of Scripture promises, which has cheered so many of the people of God amidst the various trials and duties of life, in sickness and the approach of death, is here issued in a convenient form to be a companion at home or abroad; guiding our feet by the light of inspiration itself, and affording refreshment from the Bread of Life.

DAILY SCRIPTURE EXPOSITOR.

A text for each day in the year, with a brief and striking commentary selected from some standard author.

CECIL AND FLAVEL'S GIFT FOR MOURNERS.

Cecil's "Friendly Visit to the House of Mourning," and Flavel's "Token, or Gift for Mourners," two of the most eminently rich and spiritual works of this character that have been produced by men uninspired; drawing deep from those eternal fountains whence alone consolation and support can be derived.

ADVICE TO A MARRIED COUPLE.

To the well-known treatise of Bean, an evangelical letter of the Rev. Henry Venn is added, rendering this a highly appropriate and acceptable manual.

CECIL'S REASONS FOR REPOSE.

The substance of a morning conversation by the Rev. Richard Cecil with a Christian who was disturbed by infidel doubts. An able writer on the evidences of Christianity justly says, "It would be difficult to find so many strong arguments in so small a space."

THE BOOK OF PSALMS.—THE BOOK OF PROVERBS.

GEMS OF SACRED POETRY.

An accomplished writer says it embraces more selections of real poetical beauty and merit than any other collection of equal compass which he has seen.

MASON'S CRUMBS.

"Crums from the Master's Table ;" or select passages filled with the marrow of the Gospel.

TEXTS FOR EACH DAY IN THE YEAR.

DAILY TEXTS.

A text of Scripture and verse of a hymn for each day.

DIARY.

The Daily Texts interleaved for the insertion of memoranda.

DAILY FOOD FOR CHRISTIANS.

A text, a verse of a hymn, and a Scripture promise for each day.

HEAVENLY MANNA.

A Scripture prayer and promise for each day.

MILK FOR BABES.

A text and verse of a hymn for each day.

DEW-DROPS.

A text for each day.

VOLUMES IN GERMAN.

TRANSLATIONS OF ENGLISH VOLUMES ABOVE NOTICED.

BUNYAN'S PILGRIM'S PROGRESS,	. . .	See page	53
BAXTER'S SAINTS' REST,	. . .	" "	45
BAXTER'S CALL TO THE UNCONVERTED,		" "	47
DODDRIDGE'S RISE AND PROGRESS,	.	" "	60
NELSON'S CAUSE AND CURE OF INFIDELITY,		" "	80

BP. WATSON'S REPLY TO PAINE AND GIBBON, see page	82
BOGUE'S EVIDENCES OF CHRISTIANITY,	" " 84
KEITH'S EVIDENCE OF PROPHECY,	" " 85
LYTTELTON'S CONVERSION OF ST. PAUL,	" " 82
MEMOIR OF HARLAN PAGE,	" " 92
NEVINS' PRACTICAL THOUGHTS,	" " 75
ABBOTT'S MOTHER AT HOME,	" " 105
ABBOTT'S CHILD AT HOME,	" " 118
DR. EDWARDS' SABBATH MANUAL,	" " 109
DR. EDWARDS' TEMPERANCE MANUAL,	" " 109
DR. BEECHER ON INTEMPERANCE,	" " 109
THE PEEP OF DAY, (for children,)	" " 120
MEMOIR OF MARY LOTHROP,	" " 124
THE SCRIPTURE ANIMALS, (with cuts,)	" " 125

GERMAN TRANSLATIONS OF LARGE TRACTS.

ANDREW DUNN.

The history of a convert from popery, showing the various processes through which his mind was led, and the various reasons which induced him to relinquish a false religion of forms, for the true spiritual religion of the Gospel of Christ.

THE FALSE CLAIMS OF THE POPE.

This is Tract No. 432, written by the Rev. H. G. O. Dwight at Constantinople, to warn the Armenians against the papal system. It is an able argument, conclusively sustained by the facts of history and the word of God.

THE LIFE OF COL. GARDINER.

The well-known history of this decided convert, written by the Rev. Dr. Doddridge, being Tract No. 135.

LITTLE HENRY AND HIS BEARER.

Showing the conversion of a native of Hindoostan through the influence of the child who was committed to his care, being Tract No. 107.

THEOPHILUS AND SOPHIA.

A pleasing narrative, being one of the Society's books for the young, series 4, No. 25.

ORIGINAL GERMAN WORKS.

ARNDT'S TRUE CHRISTIANITY.

The Rev. Dr. Krummacher, in his preface to a late edition of Arndt's True Christianity, says, no religious book in Germany has been more universally circulated and prized, or more extensively blessed from above. For two centuries new editions have been issued almost every year, and it has been translated into almost all the other European languages. It clearly presents man's natural depravity; salvation by the merits of Christ, and the sanctifying influences of the Holy Spirit; justification by faith alone; forgiveness to the true penitent solely by the blood of the Redeemer; and the word of God, under the teaching of the Spirit, as the only rule of faith and holy living. "I know not what work can be compared with it. The style is forcible, and breathing the consecrated oil of the sanctuary; and the thoughts like fresh healing waters flowing from a deep and divine fountain of life. Nothing is superficial; all is original, bearing the stamp of the inmost vital experience. Thousands have been blessed by this book. Thousands will be blessed. May it bring peace and joy to the families whose doors it shall enter."

ELIJAH THE TISHBITE, BY KRUMMACHER. See page 74.

HOLLATZ' METHOD OF GRACE.

This work has proved very efficient, and instrumental in bringing multitudes of souls to conviction of sin, and a sense of the willingness of Christ to receive the returning prodigal. The author lived more than a hundred years since, in Pomerania, Prussia; and the book has been much esteemed and widely circulated in Germany. In a dialogue between a Teacher and an Inquirer, the inquirer learns that his hope has no scriptural foundation, and is led to relinquish his self-righteousness, and seek a hope that will not make ashamed. The second part of the book shows the way of salvation by faith in Christ alone; and the third and fourth parts treat of growth in grace, especially under trials and temptations; and enduring unto the end. The whole book is distinguished alike for plainness and force.

LUTHER ON THE LORD'S PRAYER.

This treatise by the great reformer presents prayer as the duty and privilege of every Christian, and the Lord's prayer as embracing the substance of all we need. He proceeds to consider what is included in each of the seven petitions, as practically related to Christian doctrine and duty, enlarging on many of the great topics involved.

THE PRIMITIVE CATHOLICISM.

This is an admirable treatise by Rev. John Gossner of Berlin, showing that the primitive or true Catholicism,

taught in the Bible and received by the early Christians, consists in the conviction of ruin by sin, salvation solely through the death and righteousness of Christ, love to God and man, and a holy and spiritual life. The book makes no attack upon popery by name, but effectively shows its fallacy, by portraying the excellence of the vital religion of the Gospel.

DR. BARTH'S BIBLE STORIES.

These are 52 stories from the Old, and 52 from the New Testament, drawing out the substance of the Scripture narrative in a very simple form, adapted to the minds of children, to whose benefit the author has for years devoted his unceasing exertions. So acceptable have these stories proved, that hundreds of thousands of copies have been circulated in Germany.

THIRZA.

A narrative of the conversion of a young Jewess, persecuted by her father, who at length listened to her reading of the New Testament, and believed in the Saviour it reveals.

THE THREEFOLD CORD.

A pocket manual of Scripture texts, containing a doctrine, a prayer, and a promise, skilfully selected, for every day in the year. Such a scriptural portion, read on rising in the morning, furnishes a theme for meditation and spiritual refreshment that cannot be too highly prized.

VOLUMES OF GERMAN TRACTS.

See notice of volumes of Tracts in English, page 110.

VOLUMES IN FRENCH.

BAXTER'S SAINTS' REST,		See page 45
BAXTER'S CALL,		" " 47
DR. EDWARDS' SABBATH MANUAL,		" " 109

THE BIBLE MAN'S BOOK, (*Colporteur Biblique.*)

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See notice of volumes of Tracts in English, page . 110

VOLUMES IN WELSH.

BUNYAN'S PILGRIM'S PROGRESS,	. . .	See page 53
BAXTER'S SAINTS' REST,	. . .	" " 45
BAXTER'S CALL,	. . .	" " 47
JAMES' ANXIOUS INQUIRER,	. . .	" " 69

VOLUME IN SPANISH.

DR. EDWARDS' SABBATH MANUAL, . . . See page 109

INDEX;

AND

PRICES OF THE VOLUMES.

The publications marked (†) have steel-plate Portraits or other steel engravings. Those marked (§) have engravings on wood, many of them highly finished. Those marked (§) have been abridged.

VOLUMES 12MO.

	Pages.	Cloth.	Cloth gilt.	Paper.	Page.
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Baxter's Saints' Rest, <i>large type</i> , ..	540..	60..	80..		45
Jay's Morning Exercises,	604..	75..	..		75
§ Flavel's Fountain of Life,	559..	55..	75..	.....	49
§ Flavel's Method of Grace,	560..	55..	75..	.....	49
§ Mason's Spiritual Treasury,	523..	55..	75..	.....	66
Hall's Scripture History,	516..	55..	75..	.....	59
Bunyan's Pilgrim's Progress,	480..	..	..	.....	53
Gregory's Letters on Infidelity,	480..	55..	75..	.....	77
President Edwards on Revivals,	446..	50..	70..	.....	63
Bp Hopkins on Ten Commandments, ..	442..	50..	70..	.....	58
Memoir of Mrs. Graham,	440..	50..	70..	.....	90
Paley's Natural Theology,	440..	50..	70..	.....	83
Venn's Complete Duty of Man,	430..	50..	70..	.....	65
§ Owen on Forgiveness, Psalm 130, ..	429..	50..	70..	.....	57
† Mem. of Mrs. Sarah L. H. Smith, ..	396..	50..	70..	.....	101
† Abbott's Young Christian,	395..	..	70..	.....	74
Sacred Songs, (Hymns and Tunes,) ..	380..	55..	..		103
Do. (Patent Notes,)	380..	55..	..		103
Nelson on Infidelity,	352..	45..	60..	25	80
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VOLUMES 18MO.

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† Memoir of James B. Taylor,	444..	40..	55..		91
§ Memoir of Rev. Dr. Buchanan,	478..	40..	55..		98
§ Guide to Young Disciples,	465..	40..	55..		68

Vol. Cir.

12*

	Pages.	cl'th.	gilt.	pap.	Page.
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Elijah the Tishbite,	458.	40.	55.		74
Volume on Infidelity,	456.	40.	55.		81
Doddridge's Rise and Progress,	452.	40.	55.		60
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Baxter's Saints' Rest,	444.	40.	55.		45
Edwards' History of Redemption,	446.	40.	55.		63
Pike's Persuatives to Early Piety,	438.	40.	55.		67
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Melvill's Bible Thoughts,	354.	30.	40.		76
Sabbath Manual. By Dr. Edwards,	318.	25.	35.	15	109
Do. Parts 1 and 3, General Claims of the Sabbath, and its Relation to the Family Institution,	132.			5	109
Do. Part 4, Mode of Keeping the Sabbath,	136.			5	109
Mammon. Prize Essay by Harris,	291.	25.	35.		105
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Memoir of Matthew Henry,					94
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† The Widow's Son, etc.,	108.	15.	20.	10		121
† Eliza Cunningham, etc.,	108.	15.	20.	10		121
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Lyttleton's Conversion of Paul,	108	10	5	82
Temperance Manual,	106	10	5	109
Luther on the Lord's Prayer,	104	10	5	133
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SPANISH VOLUME, 18MO.

Edwards' Sabbath Manual, Part I, 48....	5			109
---	---	--	--	-----

ALPHABETICAL INDEX.

Abbott's Mother at Home.....	105	Edwards' Hist. of Redemption..	63
“ Child at Home.....	118	“ on Revivals.....	63
“ Young Christian.....	74	“ on the Affections.....	64
Alleine's Alarm	55	“ Sabbath Manual	109
Amelia, Pastor's Daughter.....	123	“ Temperance Manual..	109
Anecdotes	104	Eldest Son, Death of.....	135
Armfield, Amos.....	127	Elijah the Tishbite.....	74
Arndt's True Christianity	132	Emily Maria.....	123
Backslider, Andrew Fuller's....	71	False Claims of the Pope.....	131
Barth's Bible Stories.....	134	Flavel's Fountain of Life.....	49
Baxter's Saints' Rest	45	“ Method of Grace	49
“ Call.....	47	“ Keeping the Heart	52
“ Dying Thoughts.....	49	“ Touchstone of Sincerity	53
“ Life	94	“ Gift for Mourners.....	129
Bayles, Elizabeth.....	123	Fool's Pence, etc.....	121
Beecher on Intemperance	109	Foster's Appeal to the Young...	119
Bible not of Man.....	78	Gallandet's Scripture Biography.	115
Boatswain's Mate	110	“ History of Jonah....	117
Bogue's Essay.....	84	“ History of Josiah....	117
Brainerd, Life of	98	“ Natural Theology....	117
Buchanan, Memoir of	98	“ Repentance.....	118
Bunyan's Pilgrim's Progress.....	53	“ Bible Stories	126
Burder's Sermons to the Aged ..	110	Gardiner, Life of	131
Cecil's Friendly Visit	129	Gems of Sacred Poetry.....	129
“ Reasons for Repose	129	Graham, Mrs.....	90
Children of the Bible	126	Great Truths in Simple Words..	127
Clarke's Scripture Promises.....	128	Gregory's Evidences.....	77
Colporteur and Roman Catholic.	89	Gurney's Love to God.....	70
Cunningham, Eliza.....	121	Hall's Scripture History.....	59
Cuvier, Clementine.....	122	Henry, Life of	94
Daily Scripture Expositor.....	129	“ on Meekness.....	71
Dairyman's Daughter.....	121	Hobbie, Hannah	96
D'Aubigné's Hist. of Reform'n.	86	Hollatz' Method of Grace.....	133
Dibble's Thoughts on Missions ..	107	Hopkins' Ten Commandments..	58
Dickerman, Nathan.....	124	Hyde, Caroline.....	123
Doddridge's Rise and Progress...	60	Hymns, Social	103
Do You Wish to Die Happy?...	136	“ and Music	103
Dunn, Andrew.....	131	“ Child's Hymn-Book....	127

Infidelity, Volume on.....	81	Plumer's Bible True.....	85
James' Anxious Inquirer.....	69	Practical Piety.....	73
“ Young Man from Home.....	106	Precept upon Precept.....	120
Jay's Christian Contemplated....	75	Primer, Tract.....	127
“ Morning Exercises.....	75	Primitive Catholicism.....	133
Keith on Prophecy.....	85	Putnam and the Wolf.....	121
Kilpin, Life of.....	95	Reformation in Europe.....	88
Lazarus, Raising of.....	120	Rome, Farewell to.....	136
Leighton, Archbishop.....	94	“ Teachings of.....	135
Letters to Little Children.....	126	Sabbath Manual.....	109
Line upon Line.....	120	“ Child's Book on.....	119
Little Henry.....	121	Sacred Songs.....	103
Lothrop, Mary.....	124	Schwartz, Life of.....	102
Luther on Lord's Prayer.....	133	Scripture Animals.....	125
Mammon.....	105	Scudder's Appeal to Mothers...	108
Married Couple, Advice to.....	129	“ Red. Last Command.....	108
Martyn, Life of.....	99	Self-Deception.....	71
Mason's Self-Knowledge.....	106	Shepherd of Salisbury Plain....	121
“ Spiritual Treasury.....	66	Sherman's Guide.....	70
Mead, John M.....	124	Smith, Sarah L. H.	101
Melvill's Bible Thoughts.....	76	“ Normand.....	97
More's Practical Piety.....	73	Social Hymns.....	104
Morison's Counsels.....	85	Spirit of Popery.....	89
Mourners, Gift for.....	129	Spoiled Child, etc.....	121
Nelson on Infidelity.....	80	Spring's Bible Not of Man.....	78
Nevins' Popery.....	88	Taylor, James Brainerd.....	91
“ Practical Thoughts.....	75	Temperance Manual.....	109
Newton, Life of.....	95	Thirza.....	134
“ to Adopted Daughter..	119	Threefold Cord.....	134
Obookiah, Henry.....	122	Trees, Fruits, and Flowers.....	125
Owen's Forgiveness.....	57	Universalism Not of God.....	86
Page, Harlan.....	92	Venn's Duty of Man.....	65
Paley, Natural Theology.....	83	Village in the Mountains.....	121
Pastor's Daughter.....	123	Watts' Catechisms.....	128
Payson, Life of.....	91	“ Divine Songs.....	128
Pearce, Life of.....	102	Widow's Son, etc.....	121
Peep of Day.....	120	Wilberforce's View.....	72
Peet's Scripture Lessons.....	126	Winslow, Harriet.....	99
Pike's Persuasives.....	67	“ Charles.....	122
“ Guide.....	68	Withered Branch Revived.....	108
“ Religion and Eternal Life	69	Young Christian.....	74
Plumbe, Rolls.....	125		

JUN 23 1954

